THE PACEFIC

religious religious paper.

Volume XLIX

Number 27

Our Country for the World.

UR O

UR country for the world! we sing, But in no worldly way; Our country to the Lord we bring,

And for her fervent pray:
God make her true; God make her pure;
God make her wise and good;

And through her may the Christ make sure Man's world-wide Brotherhood.

Oh, broader than her wide domains
Be her designs divine;
And richer than her milden veins

And richer than her golden veins
Her charities benign;
Firmer than buttressed mountain-tower

Her fixed faith in thee;

Her triumphs nobler through thy power Than gain on land or sea!

Great God, our country for the world!
And all the world for thee!

Christ's banners o'er all lands unfurled In high expectancy!

Fair day of God, speed on, speed on! Speed truth and peace and love, Till all below for him be won

Who reigns o'er realms above.

America! America!
'Gainst wrong thy might be hurled;
For thee we lift our loud huzza!
Our country for the world!

-Rev. Denis Wortman.

THE PACIFIC

Established 1851.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, \$2.00 To Foreign Countries in Postal Union 3.00

ATTENTION!

All lovers of hunting, camping and

fishing, attention!

Would you like to spend your summer or fall vacation among the mountains of Northern California, where there is plenty of deer and bear to hunt; also fine trout fishing; and amidst unsurpassed mountain scenery? Plenty of good water. Camping parties conducted and guided,

Please write to Mrs. D. B. Gray, Burnt Ranch. Trinity Co., Cal., who will take a limited number of boarders for the summer at \$25 per month. Refer-

ences given.

DIVINITY SCHOOL

HARVARD UNIVERSITY CAMBRIDGE, MASS.

An Undenominational School of Theology.

Announcement For 1900-01 Now Ready.

Blake, Moffitt & Towne

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

SAN FRANCISCO LAUNDRY Office, 33 Geary St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

THE Editor of The Pacific and Rev. E. S. Williams, at Saratoga, heartily commend Oak Grove Cottage, at Saratoga. Open to visitors all the year.
Address Charles C. Bell.



HE BOOK STORE

THE THE THE THE THE THE THE THE

Of the American Tract Society has moved from the Palace Hotel Building, 637 Market street to 16 GRANT AVENUE, bet. Market and Geary Sts-Our store and methods are not strangers in San Francisco, and we are pleased to announce that at the new address we shall continue to carry the best books in nearly every department of literature.

A much larger salesroom with perfect light will enable us to increase our stock and display it advantageously. We are sure that a visit to our new store will prove a pleasure, A continuance of your esteemed patronage is cordially asked.

L. H. CARY, Manager.

SCHOOLS.

POMONA COLLEGE.

CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses Schools of Music, Art and Design. Preparatory School fits for any college. Seeks to give a complete college training.
Address for catalogue, etc.,

REV. FRANK L. FERGUSON, President. REV. E. C. NORTON, Dean of Faculty.

Mills College and Seminary

THE OLDEST

PROTESTANT SCHOOL FOR GIRLS

ON THE PACIFIC COAST.

Grants Diplomas and Confers Degrees. Rare op-portunities offered in Music. One hour's ride from San Francisco.

Fall term opens August 8, 1900 Write for catalogue to

MRS. C. T. MILLS, President,

MILLS COLLEGE P. O., ALAMEDA CO., CAL.

BELMONT SCHOOL,

BELMONT, CAL.

This school intends to meet the most intelligent and exacting requirements regarding Christian influence, sound scholarship and physical well-being. It is fully accredited at the University of California in all the courses, also in advanced work, and at Stanford University, and gives especial attention to preparation for them. but it will continue to offer thorough preparation for the best Eastern colleges and technica schools. We believe that our entire equipment—our teaching force, our laboratories, library, gymnasium, heating and electric lighting—will command the confidence of those best able to judge and we therefore cordially invite all interested mand the confidence of those best able to judge, and we therefore cordially invite all interested in helping to build up a center of good moral and intellectual influences to visit the school whether they have sons to educate or not. For catalogue address,

W. T. REID, A. M. (Harvard),

Head Master

IRVING INSTITUTE. SAN FRANCISCO.

Select Boarding and Day School fo Young Ladies. Primary Department for Children.

A carriage will call when desired.

This school, so well known for twenty-or years, has moved into an elegant and commod ous building on the northeast corner of California and Buchanar streets. It gives full seminar and college preparatory courses, language, elecution, music in all branches, and art. It is a credited to the universities.

Por further information address the Principa

REV. EDWARD B. CHURCH, A. M.

OAKLAND SEMINARY. 528 ELEVENTH ST.,

Corner of Clay.

MRS M. K. BLAKE, Principal.

The oldest private school in Oakland. Best accommodations for boarding and day Pupil Includes the different departments, from Kinde garten to University Work. None but teacher of large culture and experience employed. Special attention is given to Art, Music, On torical Work, Physical Culture and Deportmen A safe and pleasant home school. Centrally an healthfully located.

Prof. Harry Stuart Fonda, late of Mark Hoj kins Institute, has charge of our Art Department.

PACIFIC THEOLOGICAL SEMINARY

REMOVED TO BERKELEY Seat of University.

Curriculum remodeled to present-day demand includes valuable University advantages. A vanced Semitics. Teaching positive and co structive. Special facilities in English Languaj and Literature, History, Arologetics, Sociologand Practical Work. Classical, English and Special Courses offered. Open to qualified studen of any Christian church; to women as well men. Location and climate unexcelled. Addre President

REV. J. K. McLEAN, D. D. Oakland Cal.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 5 July: 1900

A Canopy of Love.

"I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,
That he and we and all men move
Under a canopy of love
As broad as the blue sky above?"

Commodore Philip has gone on into the life beyond, but some of his words will live long upon the earth. "Don't cheer, boys, the poor fellows are dying," will be remembered as long as the battle of Santiago will be remembered. And never will that scene be forgotten when, on the deck of his vessel after the battle, he said to his men: "I wish to make public acknowledgement here that I believe in God, the Father Almighty. I wish you all, officers and men, to life your hats and from your hearts offer silent thanks to God." It is significant that our daily papers dwell upon these utterances in what they have to say in a commendatory way of him since his death. Those words of his show a manhood which the world will honor wherever and whenever it sees it.

The Congregationalist says that it was shown at a recent convention in Vermont that "no Congregational church in the State supplied by a minister of another denomination had received a single accession by confession of faith." The conclusion our contemporary draws is that "a church needs, as a rule, a pastor in ecclesiastical sympathy with it." Our experience and observation have led us to the conclusion that, not only should the churches see to it that their pastors have these proper ecclesiastic relations and sympathies, but that more of an acquaintance with our polity be required from ministers coming to us from other denominations. We know of many instances on the Pacific Coast, and elsewhere, in which considerable harm has come to Congregationalism from the lack of this knowledge. Our churches are not independent churches. In Congregationalism there are independency and fellowship; and there are certain Congregational customs which should be as binding upon us as are the laws of other churches. If pastor and people had been properly trained in our polity the Congregational church at Port Townsend, Washington, would not have been disbanded as it was a few weeks ago.

Considerable has been said in the East concerning the heroism of the Rev. L. L. Wirt in making the journey from Nome. Alaska, in mid-winter, in order that proper financial aid might be secured for the maintenance of the Christian work inaugurated there, and for the establishing of centers of Christian influence elsewhere in that great Northland. Nothing, so far as we know, has been said concerning the sacrifice made by Mrs. Wirt and the great burden assumed by her when she consented to that trip and the undergoing of many weeks of suspense while her husband was in the midst of the dangers of the way. To endure is usually more trying to the one who stays than to the one who goes. The hardships, the perils of the way, are to be encountered only by the latter, but the suspense as the former waits in loneliness for tidings, good or bad, is that which saps the life-strength as nothing else does. In war time it has prematurely whitened the locks of many a wife and mother, waiting in the rear, but fighting there the battles of their country no less heroically than their husbands and sons on the battlefields. It was an ancient custom that they who went forth to battle and they who tarried by the stuff should share alike in the spoils of war. The custom has not been brought down into modern life and adapted to it as it should be. The wife who tarries in the home and keeps

it while the husband goes out into what are sometimes termed "the more active duties of life," is too infrequently recognized as the shareholder that she really is. A New Jersey woman once brought her husband to an appreciation, in a business way, at least, of her value, when she presented to him a bill for household service during the twenty years of their married life. She would make no charge, she said, for faded youth; but having been cook, and housemaid, and waitress, and nurse and seamstress for those 1,040 weeks, and having done all faithfully, she thought that she was entitled to at least eighteen dollars a week for such service, inasmuch as her husband's income was an ample one, and she accordingly asked for \$18,720. Some such course might bring not a few husbands to a proper appreciation of the work their wives are doing in the making and the keeping of a home.

The Land of the Free.

That, in behalf of the United States, is the proud claim of its citizens. It is freedom's home and the refuge of the oppressed of every land. For our national symbol has been chosen the strongest, boldest, freest bird that flies the air. Facing the Atlantic, the first object to meet the eye of the immigrant is the colossal statue of "Liberty Enlightening the World," and our distinctive holiday is dedicated to the same great theme.

But what, after all, is this liberty of which we make so much? What is its essential idea? Not mere independence. The two are often associated, but they are by no means identical terms. The Cuban patriots for long and weary years battled for freedom; the South African republics are striving, not so much for that as for independence of British control. It was the same with our own War of Independence, and with the unsuccessful contest of the Confederate States. Nor is liberty to be identified with an unfettered body.

"Stone walls do not a prison make, Nor iron bars a cage; Minds innocent and free take That for a hermitage."

Real liberty, then, inheres not in the body, but in the mind; it belongs not to the servant but to the master. But is absence of restraint essential to liberty? On the contrary, you might almost grade communities in this respect according to the individual rights sur-

rendered. And the same principle holds within this narrow circle of personal life. Restraint is in the nature of things inevitable. Contradictions are impossible. The exercise of one faculty necessarily involves the curb placed upon others. It is not different in the region of formal law. Liberty is not lawlessness. It is law which cements the universe, and changes chaos into cosmos.

Not a drop of rain falls from heaven except under law. Plant life develops, animals grow, according to laws predetermined. The music of the spheres, forever singing as they shine, is a celebration of that supreme, all-comprehending law which holds each planet to its course. This conception of liberty as dominated by law has been wrought into all our forms of speech and habits of thought. Looking upon a steam engine in action, part fitted to part and each held to its place, we exclaim, "How free its movement is!" And so we rise toward man, each step marked, not by growing independence of law, but only by a higher form of it. In him, creation's head, the material and the spiritual are linked together. Here, therefore, the laws which govern are only in part irresistible or instinctive, impressed upon him from without. Above these are those addressed to his intelligence, as moral truths; or, even higher, as the will of the personal God, to be voluntarily accepted or rejected as the laws of personal life. In Him, therefore, liberty is fully realized, when life moves freely in rythmic obedience to the eternal will of the personal God; himself also capable of formulating and reenacting them, for the governance of society. Social law is thus the condition of social freedom. It is this alone which safeguards the rights of the weak. Anarchy is the correlate of license; freedom of law. Utopia has never been found a practicable form of human society. Fourierism, St. Simonism-every attempted socialistic project, thus far, certainly, has ended in disaster. Neither is uncertainty an element of true freedom. Uniformity, indeed, is characteristic of its highest expression; for God is free, and God's action is also the most certainly fixed. He is certain to do right; and this certainty is grounded in his freedom. He cannot lie. He must be just. Nothing can set one part of his being in opposition to another, and so prevent the freest outflow of his energy. Just so far as man also reaches the point of uniform, intelligent obedience to the will of his Heavenly Father. he, too, attains to freedom, and life flows on its unhindered course.

This, then, is liberty—the power to do freely what one was made to do, individually, in society, or elsewhere. It implies the absence of all restraints, except those imposed by the law of right. In man's case, it consists in the ability to act as becomes a rational and accountable being; to send out his thought in search for truth, careless of its effect on cherished opinions: to pursue a course of calm and steady obedience to the truth discovered undeterred by appetite, or passion, or selfish interest. It is self-control, such that its possessor can judge of men or things in grand superiority to prejudice, or envy, or personal affections; in such independence of selfishness that the rights of others can be clearly seen and fully vielded; in a heart-felt contempt for everything tainted with meanness or oppression: in heartfelt honor for whatever is noble, and pure, and just and good, wherever it appears: in the practise of every virtue and the repudiation of every vice; in the courage to be known everywhere as Christ's man, and not merely as a gentleman—as a man openly obedient to God's demands at whatever cost; in daring to do right when contempt, and abuse, and business failure, instead of honor and worldly prosperity, are its price; in a single phrase, in the supremacy of love-love to God and love to man. This is the very center and heart of liberty. Without it virtue degenerates into a dull round of leaden duties; service, it may be, but a slave's task at the best.

" He is the free man whom the truth makes free, And all are slaves beside."

The point of all that has been said is this: "Where the spirit of the Lord is there is liberty." In the truest conception it is only there. There are, for example, those who will fight like tigers to gain, or to keep, certain inferior rights or advantages, while utterly indifferent to the real glory of their manhood. They will surrender themselves to the leadership of unscrupulous political or ecclesiastical charlatans for the sake of a few crumbs of patronage, boasting the while of their freedom. Too many, in the very act of asserting their liberty will, during the present week basely sur-

render themselves to the despotism of lawless passion. Under the pretense of celebrating Independence Day thousands will thus turn their glory into shame, giving themselves over to drunkeness, debauchervand crime. And in multitudes of other ways men belie all their proud claims. They will lie, and steal, and cheat, and swear, and be dragged into all sorts of unmanly courses. Like the Roman poet, they "see and approve the better: they follow the worse." It is the very essence of slavery, How unlike it all is to the joyous unconstraint of the Son of Man, as he went about his Father's business: his elevation above, not only that which was evil, but even that which was petty in life. Ah, his was the ideal manhood! And just because he was the ideal freeman was he the ideal citizen. And wherever his Spirit is given control the effect will be the same.

Here, then, is the perfect law of liberty for the individual. It is also the guiding principle in all social or civic reform. The root of every crime, and of every other evil in the body politic, is a wicked heart and a will enslaved by sin. This is not to deny the various explanations usually given of disorder and misery in the world, nor to discredit the proposed remedies, provided they are not claimed as exhaustive. It only asserts the presence of a deeper and more comprehensive cause, and the need of correspondingly radical remedies. One power only is adequate: it is the spirit of Jesus embodied in Christian character. This reaches the seat of disease; this cleanses the fountain. It is in vain to hope for any large and permanent uplift of society or any considerable lessening of its acknowledged ills except under these conditions. Men must be lifted above themselves, and some measure of spiritual freedom must be imparted, before any substantial basis of reform is obtained. That and the work of Christian faith are ultimately one. The gospel, energized by the living Spirit, is the solvent of the various and discordant elements gathered within our borders. This alone can secure from the perils besetting our colonial policies, and become our best gift to the downtrodden peoples whose guardianship we have assumed.

The grand necessity of our nation to-day is thus indicated, viz., a deeper and more pervading Christian life. In this everything of value is assured. Without it, nothing is secure, And so the nation's birthday becomes pre-

eminently an occasion for prayer.

Motes.

The Congregationalists of Canada are raising a Twentieth Century Fund for the extension of their work. In the expenditure of the money special attention is to be given to the Northwest.

We are in receipt of the Report of the International Council of 1899. It is a volume of 566 pages, and a valuable book to have. The edition is limited. All who wish it should send \$2 at once to Rev. Henry A. Hazen, Auburndale, Mass.

There are ten parsonages among the Congregational churches of Oregon. They are at Albany, Ashland, Condon, Freewater, Hood River, Huntington, Oregon City, Pendleton, Mississippi Avenue church, Portland and Wilsonville.

The total value of Congregational church property in Washington, exclusive of parsonages, is \$309,493. The most valuable is that of Plymouth church, Seattle, estimated at \$81,000. Next stands Westminster in Spokane, estimated at \$39,280. The church property at Port Townsend, where the church disbanded recently, is valued at \$4,500. The indebtedness to the Church Building Society is \$1,147.

The Pacific has among its frequent and favorite contributors one who signs himself "Aloha," and very appropriately. "Aloha" means "Love to you!" It is the Hawaiian salutation and farewell. It is used to express both the joy of friends who meet and the sorrow of those who part. "It is the commonest and sweetest word in the Hawaiian tongue." It is said that affection is put into the word by lengthening the syllables as they are pronounced.

Thirty-one of the Congregational churches of Washington have parsonages: Ahtanum, Colfax, Colville, Cheney, Chewelah, Christopher, Eagle Harbor, Endicott German, Farmington, Ferndale, Hillyard, Kirkland, Leavenworth, Medical Lake, Spokane Westminster, Sprague, Steilacoom, Tacoma East, Natches, Olympia, Orting, Pataha City, Pullman, Ritzville First, Ritzville German, Ritzville Zion, Seattle Taylor, Snohomish, Tolt, Walla Walla Zion, and Washougal. The total value is \$29,100.

Rev. H. Hammond Cole and wife will remain at Douglas, Alaska, another year—by unanimous request of the church—on condition that a suitable parsonage be built, not alone for their own comfort, but also as a good and needed work to provide for those who may come after them. Twelve new members have united during the year and the church has been blest socially and spiritually.

The Sunday-school is doing remarkably well, twice recently 90 being present out of a total membership of 95,, and the average is high, rain or shine.

A law exempting church property from taxation is about to be enacted in Japan. It exempts "buildings and premises used for the purpose of propagating religion or performing services," and "buildings established within such premises for the residence of teachers of religion." California is the only State in the Union in which church property is not exempt, at least in part. The constitutional amendment to be voted on in November should be carried. If not, California may after a while stand apart in her dishonor, not only from the parts of our own republic, but from a large part of the civilized world.

The narrative of the state of religion in the Presbyterian church, read at the last meeting of the General Assembly, gave as the most hopeful part of the work that among the children. There was said to be a growing recognition of the place of the Sunday-school, and it was stated that a large part of the new church membership had come from the Sunday-school. There is everywhere a growing recognition of the importance of the Sundayschool. The Sunday-school teacher stands related to the young for an influence for good as no one else does. Let the teacher improve the opportunities that are his and the result will be the adding to the church in largely increased numbers such of the Sunday-school scholars as are being saved. It was a faithful Sunday-school teacher who brought D. L. Moody into the Christian life. Who can measure that teacher's influence?

The fifth year statistics in the Year Book for 1900 give \$197,850 as the valuation of Congregational church property in Oregon, exclusive of parsonages. The estimate for the First church of Portland is \$100,000. next highest valuation is at Forest Grove-\$10,000, of which the larger value is in the block of ground which lies adjacent to the business part of the town, and could be sold for business purposes were it not for the fact that it was donated for church purposes exclusively. There ought to be such a construction of that provision on the part of the courts, or the heirs to whom it would revert if not regarded, as to allow the selling of a part of that tract of land and the expenditure of the money received therefor in the construction of a new and properly equipped church building. The needs of that college town demand something other than the present structure, though recent improvements have made it much better adapted for the work than ever before.

..... Ebronicte and Comment.

The Russian church has a rule against the publication of the Old Testament without the Apocrypha.

Prohibition evidently prohibits some in Kansas. The Rev. C. M. Sheldon has been able to contrast the city of Topeka with Great Britain, and he says that during three weeks in that country he saw more drunken men than he had seen in Topeka in twelve years.

Sixty years ago Hongkong was only a Chinese fishing village. But the place came into the possession of Great Britain, and now it is one of the great commercial ports of the world. This is an example of what the civilization of the West will do all over those ancient countries when it comes into an influence with the dormant life of the East.

It is said that Mr. W. R. Hearst will put more of his personality into his new paper, to be published in Chicago, than he has put into any other of his papers. It is his intention to remain in Chicago for several months, to eat and sleep where he can not fail to see the first copy of every edition as it comes from the press. In New York he has had as many as fifty editions in one day.

The Rev. Dr. Loba of the First Congregational church of Evanston, Illinois, said in a recent sermon that nothing but good would come out of the trouble in China, that it would open up China as never before, and show the masses of the people the value of foreign civilization. This is in line with the results in the past. Always, out of the troubles and dissensions, the Chinese have come into greater enlightenment.

Miss Hazard, president of Wellesley College, doesn't believe that women are deteriorating physically. On the contrary, she declares that our modern young woman, with her good physique, corresponds much more closely than the young woman of a century ago to the old Greek conception of Plato, who, in his ideal republic, would have the young women as well as the young men trained in athletics.

The editor of the Medical World says that but few people drink enough water. Even the supposed injurious effects of taking it with meals, he says, are due entirely to bolting the food and using the water as a lubricant to hasten it down the gullet. "If the water be taken in swallows when the mouth is empty it stimulates the flow of saliva and dilutes it so that it is more surely brought into contact with all the starchy food particles requiring its ministrations."

It is reported that Andrew Carnegie has

said that he intends to raise a big sum of money to expend for the defeat of the national Republican ticket this year. He was for McKinley in 1896, but so anxious is he to down what he calls "imperialism" that he relegates to the rear all other issues. Mr. Carnegie is one of our millionaires who love America more largely for the money they can make here than for anything else. The London Mail said of him recently: "He found America a good land for earning money, but he loves to spend it in the land of his birth."

The colleges of our country have been sending out during the last few weeks a large number of young men and young women. full or energy and hope, ready to meet and take up the larger duties of life now opening up before them. Said President Barrows, in the baccalaureate at Oberlin last week: "It is fortunate that when some hands grow weary and some hearts faint, the more useful and hopeful manhood of the country is eager to take up the new problems and to seek a solution. God be praised for the brave hopefulness of youth, for that wealth of energy, determination and intelligent faith, which every year the colleges of our country send out into the life of the world." Men and women grow old and finally pass on; but the world thus is kept ever new.

In a recent college commencement address Edward Everett Hale said: "The empire of this country is in the large towns and small cities, where the best men lead the people. The States or parts of States that dominate in American life are those that remain independent of the influences of great cities." In this connection the Brooklyn Eagle remarks: "It has long been noted by men who have business with the Legislature in Albany that the leaders are from the interior of the State, while the representatives from this city are usually of a type incapable of leadership. Dr. Hale's address was to the graduates of the Teachers' College in Manhattan, many of whom will teach in Greater New York. Perhaps they will be able to inspire the young men under their charge to an interest in public affairs, so that a better class of men will lead in those affairs in that city when they come to their majority. It is a fact that men of right character give less attention to public matters in the large cities than they do in the smaller cities and towns. This is explained by the stress of life in the large city, the need of unremitting attention to business, if they are not to go down and under in the struggle. Accordingly the direction of these matters so vitally concerning all is often given over to a few men of wealth and leisure, and to the professional ward politician who makes his living in this way, and makes it a fat one, too.

Among the Churches.

The Cumberland Presbyterian church reports 3,473 accessions to its membership during the last year from its Sunday-schools.

Three-fifths of the \$1,500,000 the Methodist Church South is trying to raise for a Twentieth Century Fund for education have been subscribed.

The sum of \$2,450,000,000 is spent annually in Christian work. An omission of three ciphers in this note last week made the sum millions instead of billions.

There are 52 missionary stations in India for work exclusively among the lepers. One-half of the 4,000 lepers in the colonies where these missions are established are Christians.

The last General Conference of the M. E. Church cost \$75,000. This was about \$3,000 a day. It is thought the increased lay representation will bring the expense for the next meeting up to an \$100,000.

Protestantism is growing rapidly in France, and it is said that among the 36,000,000 avowed Roman Catholics there are not more than 6,000,000 genuine. During the last two years 130 priests have forsaken the Church.

There is considerable unrest among the Catholics in Germany. Their organization into a national church with the Archbishop of Cologne at the head has been suggested. The Church would be practically independent of the Pope, his decrees having effect only when sanctioned by the Archbishop.

The chief of the Holy Synod of Russia declares that the dissenting sects, unless extirpated, will eventually destroy the imperial authority, and lead to the formation of a Democratic social State. It looks as if there were darker days ahead of the Protestant Christians of Russia than any they have seen as yet.

Very rarely does a man go from the pastorate in the Methodist Church to the bishopric. Since 1832 only four pastors have been elevated to that position, and only two Presiding Elders. The selections have been usually from offices of the General Conference, Secretaries of the Boards, editors of the papers, and the representatives of the Book Concern.

There are 135 Zionist societies in this country, with a total membership of 10,000. Their purpose is the securing of Palestine for the Jews, and to foster a knowledge of Hebrew as a living language. Dr. Gottheil declared at a mass meeting in New York recently, during the annual convention of the societies, that the Zionist movement was not a dream, but was more and more fraught with great and blessed promises and realities for Israel.

The Herald and Presbyter called attention not long ago to a sermon on "The Five Points of Calvinism," which was followed by the adding of 43 members to the church the next Sunday. The editorial comment is: "For our part we believe in preaching the Word, and making no excuse for it. We believe that God blesses those who honor him." The Christian Evangelist wonders whether the Herald and Presbyter identifies the preaching of "the five points of Calvinism" with the preaching of the Word, and asks, "If this be the point, what can be said of the large part of the Church universal which rejects the five points of Calvinism, and yet, strange to say, has more additions than the Presbyterians?"

The Moravians, the first to inaugurate modern foreign missionary work, are still foremost in that work in many ways. They not only give more per capita for missions than any other denomination, but they send out for the work one person in every sixty communicants. In other denominations it is one in every four or five thousand. Accordingly, the church has three times as many communicants in its foreign missions as it has in the home church of its three provinces. The passion which possessed and shaped the life of Zinzendorf possesses and shapes the lives of his followers to-day. In a sermon about the time he was ordained Bishop Zinzendorf said: "I have but one passion, and it is He, He alone."

The Primitive Methodists of England held their eighty-first annual conference recently at Bristol. A correspondent of the British Weekly makes some interesting historical notes concerning Bristol, as follows: "Bristol has been the place of great beginnings. It was from here John Cabot, the Venetian merchant, sailed to discover America. Here, also, in the Tabernacle House parlor, in Penn street, the London Missionary Society was conceived. Bristol has been the home and the scene of the labors of some of England's 'brightest and best': Robert Hall, the preacher; Samuel Budgett, the merchant; John Foster, the essayist; Edward Colston, the philanthropist; Robert Southey, the poet; Hannah More, the writer; and George Muller, the parent of the fatherless and motherless. Surely Bristol is an ideal center for a Methodist Parliament! Kingswood is not far off, and was it not there that George Whitefield took the field in the name of Christ? On the heels of Whitefield, Wesley came, and was thrust forth to preach in the open air. Here, also, the class-meeting originated, the Methodist policy of the division of societies into sections for fellowship and prayer, and the system of the payment of the weekly pence. Here, also, is to be found the first Methodist Chapel in the world, the stone of which was laid on May 12, 1739."

Improved Lesson System.

[Paper read by Rev. J. H. Goodell at Pacific Coast Congress.]

Things are sometimes killed by their name. The writer of this paper once officiated at a wedding where the names of the contracting parties were respectively "Jared" and "Jerusha." At the announcement of these names in the service all seriousness of the occasion took its immediate departure. That fatal conjunction of names made impressiveness out of the question.

Our Sunday-school has suffered from the juvenility of its name; and if it were possible to "improve" the terminology of its entire system, there is no doubt advantages of impression and influence would follow. We have our hour of worship, our hour for prayer; why

not our hour for Bible study?

To undertake to suggest an improved lesson system is a delicate task. After years of experience in perfecting a system; after some of the most astute minds have labored long and successfully in suggesting improvements; and while able representatives are still at work discovering and developing new features for the lesson system, one may well hesitate with much caution before coming to the front with ideas for public adoption. Criticism which is not coupled with suggestions carefully and kindly thought out is only harmful fault-finding. Of this the lesson system has had enough already.

But the form of our theme, "Improved Lesson System," is such as to invite inspection. It is evident that the system has worked well enough not to call for entire destruction. It is not altogether at fault. There must be some features that ought not to be removed. It is beyond successful denial that the feature of uniformity, by which the attention of vast numbers of people is contemporaneously directed to the same texts and themes, and there is a simultaneous movement of thought throughout the hosts of Bible students, is an advantage not to be given up. Any system which would ignore this feature would so far do the Sunday-school a real damage.

A system, also, which requires a consultation between representatives of the several bodies of organized Christians to arrange the successive themes to be pursued by the world of Sunday-schools has a strong claim upon our respect and allegiance. There may be faults in this system; it may lack in several particulars; it may be far from what we must ultimately have, but it is a serious question whether more is not lost than gained by destroying this uniformity of study over the world, and dropping this representative council about topics, and drawing out into a little side company to pursue even some real advantage, for which so much loss is incurred. It were far better, possibly, to have patience to improve the system than to rival it. In putting a new roof upon our dwelling it is not always necessary, or even safe, to disturb the foundations.

On the other hand, the way our theme is titled suggests that the lesson system is not altogether satisfactory. The way is open for improvement. Nothing is perfectly satisfactory unless it properly accomplishes the end for which it is intended. Nothing is improved by any change unless it the better secures the results for which it exists. No tinkering with methods or systems can result felicitously unless it makes more certain the purpose for which those methods and systems are used. If any change or improvement in the lesson system of our Sunday-school is to be made. it must clearly appear that such change will the better secure the end in view. This end is twofold. Our necessity-I do not say our desire-our necessity is to keep the children in the kingdom of God by their own choice. The Scripture declares them to be in the kingdom of God. Our experience shows that they are in danger of repudiating that allegiance as they grow older and exercise the right of individual choice, even regarding their relations to their Creator. We talk of the respectable percentage coming from our Sunday-schools into church membership. But large as that percentage may be, and however much we may have occasion to rejoice over it, it is too small to give us any rest until we shall have so improved our lesson system, or something else, that we may speak of the small percentage of our Sunday-school that does not enter church membership. We must not be satisfied or cease our best efforts to improve our lesson system until it is the very best we can arrange, to hold the large majorities in their place in, and attachment to, the kingdom of God. It can be and it must some time be as natural for our Sunday-school scholars to walk from the cradle to the church as it is for the infants of the home to grow up into their places as responsible, and affectionate members of the households where they were born. Nothing less than that ought to be in our vision when we think of improving our lesson system, or anything else that makes or mars in our Sunday-school work. Our Sunday-schools ought stand for survival rather than revival.

But this is not all. There is some mysterious weakness just at this point in the concept of Sunday-school. We have associated juvenility with our Sunday-school work. The average disciple of Christ appears to have thoughts of the Sunday-school very much akin to the man who might think of the home as chiefly for the conserving of cradles and nursing-bottles. To this very date there have been too much gelatine and too much gristle both in our conception and our processes in our Sunday-school work. Everything about

our Sunday-school has been too infantile. We have tried these years to persuade the manhood and the womanhood of our congregations to participate in our Sunday-school work. We have complained of the scant result. We have charged indifference and indolence and selfishness upon those whom we have not been able to lead into our Sunday-school classes. This may be partially true, but we ought not to ruffle ourselves with these accusations until we discover our own mistakes and remedy them. We need to introduce more virility into our Sunday-school work. It needs more iron in its blood. We require more faith in the capacity of the youthful mind to appreciate and absorb spiritual ideas that have some vigor in them, some lifting power, some food out of which manliness comes. If there is a lack of rugged character among our young people today, as some affirm, it is a question not to be scouted how far the Sunday-school may be contributing to that condition by its timidity in keeping its teaching too vacant of the stronger elements of truth and duty. It must not be forgotten that it is more possible and more natural, too, for the child to reach up than for the adult to stoop down. In preparing our lesson systems, therefore, we shall do well to improve them so that the end in view shall be the knowledge of God in all those attributes and operations that appeal to and stimulate the nobler and more stalwart instincts of human character, whether in the man or the child. It must appear, not that the chief fear of our system is the lack of conversion, but the danger that something will be left undone in the training of the mind and life for the exalted service of God. Whatever may be said of the past, we have now come to the point where the emphasis of Christian work must be shifted from conversion to training after conversion. Conversion is just as important as it ever was, but our view of its position of importance in the concept of our work must be changed. To make men fit for heaven rather than unfit for hell, ought to be the order of our present thought. The presence of myriads of Christians in the world, apparently doing nothing special in the kingdom of God when so much needs to be done, is well-nigh as fatal to the progress of the redemptive work as all that infidelity can do. We need such improvement in our lesson system as will convey the idea, with strong emphasis, that our Sunday-school is a saving school in order to be a training school in the service of Conversion is the "awkward squad" taking the first necessary steps in the purpose of making every man a veritable soldier in the army of the Lord Jesus Christ. The Sundayschool must turn out something besides church members; its lesson system must fit men for some post of duty and send them to it. But it is far easier to say what ought to be accomplished by our lesson system than to define the precise methods by which the required results can be achieved. It is one thing to be certain what ought to be and quite another to be sure of the improvement that leads to what ought to be. However, one may not be amiss in suggesting that our lesson system ought to be so improved as to have less dependence upon "lesson helps" in class work.

In art the loss of the perspective is a fatal It is no less so in the study of God's Word. We need a deep impression of the Bible in its entirety. Not the Scriptures in mosaic, or in kaleidoscopic shiftings, but as a perfect sphere of truth, is the conception to be left in all minds. It is of first importance that the student in the Sunday-school be impressed that he is studying the Bible, and not some stray scraps of paper, like dodgers and folders of the advertiser. It is unfortunate for any one to come to maturity without the conviction that there is in the world, not only books, but the Book. Just as a home will hold a man's thoughts wherever he may wander, so such ought to be the impression made by our lesson system in our Sunday-school, that whatever becomes of the scholar in after years he can not escape the thought of the Book of God in this world. This impression is not altogether to be derived by manner and method of teaching, but by the genius and quality of the lesson system which the mind of the stu-dent is to follow. The system must have a starting-point, gradual and related steps of progression, and finally reach the summit from which all horizons are visible. There is a real danger that our lesson system shall be arranged to promote Sunday-schools, when its great object should be to convince the mind of the presence and purpose, and character and importance of the Bible, as the source of light upon human life and destiny.

If this point is well taken, our lesson system ought also to be so improved as to be adapted to the condition of mind of the particular student undertaking its study. Now we weigh men and place them in the Sunday-school accordingly. There may be no study going on but that of the epistle to the Romans; and if a person come in who is totally ignorant of the Bible-its history, purpose or contentsit is all the same: we put him into the study of that difficult book. There is no place where he can begin and progress naturally and successfully until the rising light of God's revelation fills all his soul. Confusion, misconception, blunders and chaos are ready to be the heritage of people, because our lesson system is not better fitted to place scholars, whatever their age, sex or size, into that contact with truth which the condition of their mind requires. Avoirdupois, length, breadth or thickness do not enter into consideration in placing pupils in our secular schools; and our lesson system ought to be such as to leave them out of consideration in placing people in our Sunday-schools.

It follows also that our lesson system ought to be improved so as to be more connected in its study and carry its topics to a better completion. There is too much cut-feed in our Bible teaching. The times demand through trains. Even then the cars must be vestibuled. We insist that we can reach our great centers without change. It would ruin any corporation if, at every considerable town or city, the passengers were compelled to gather up their wraps and grips and luggage and walk across town to take another train. But in Sundayschool our lesson system requires us to change every other hour, sometimes. The hour to-day may be a small section of Jonah's experience; the next hour we study together we may be expected to leave the prophet inside the sea-monster and take a passing glance at Daniel in the lions' den. It may be Paul's exaltation of faith on this Sunday, and without carefully finishing that theme it may be James' emphasis of works on next Lord's day. Thousands of teachers and scholars, too, have prayed that our lesson system give us the whole of something—that it be possible to begin and traverse and complete some one theme. It is only fair to say that great improvement in this direction has been made. Our lesson system of to-day is not as choppy as it once was. But it is a direction which it would be well to follow still more.

We suggest an improvement in our lesson system, further, in pursuing more directly the thought-content of the Bible. Let the central aim be, not to study Genesis or the Acts, the periods or the different kinds of revelation, such as history, prophecy, poetry, drama, etc. But let the distinct purpose be to study carefully and chiefly what God has said or done concerning himself or us. Our present system of study seems more like a tour through an interesting country than a great enterprise of mining. We come back from our studies as the tourist returns, with a great accumulation of curiosities and bric-a-brac. We have a good time, it may be. We have added to our stock of knowledge. Some waves of impulse may have moved us on the way. But we have not enriched ourselves and added to our sources of power, as does the man whose pick at every blow brings to his possession the golden ore. In one of the best known Eastern cities is a large Bible class. It numbers some hundreds. It has given itself to exhaustive study of the Scriptures. For two years it gave its attention to Isaiah. Investigations were made: libraries consulted far and near; specialists interviewed; and laborious papers prepared. Cui bono? An intelligent physician, who was one of the most toilsome members of that

class, when asked if he could see any improvement in the religious purposes or life of these Bible students said that nothing of that sort appeared as the result of their years of applica-If this was true their system was wrong, false, damaging. We want a system that will make it impossible for scholars to study it without learning, first, exactly what are the declarations of God. What topics has he spoken upon? What has he said upon those subjects? Then, second, What propositions has he made to man? What opportunities of joy, of moral culture, or of enrichment has he opened up to him? What resources lie within the reach of human life? And third. What personal responsibilities rest upon us in making use of this knowledge and these overtures of the Creator? A lesson system that would force to the front such vital studies. and insist upon the subordination of all related questions, would awaken the conscience, correct the life, exalt the purpose, call out the powers and enrich the experience of every pupil, whether of child or man.

Interdenominational Comity in California Spanish Mission Work.

By Rev. A. B. Case.

While still mainly a time of seed-sowing in this work, precious fruits are beginning to appear. During 1899 more than fifty converts were received to church fellowship from the field of the California Spanish Missionary Society. Other converts resulting, under God, from the labors of the Presbyterian and Methodist church missions in Southern California, make a total of not less than eighty Spanish-speaking, members received to Protestant churches during the past year.

Many others have become frequent or regular attendants on our Spanish services, some of whom have already professed conversion and will soon enter into coverant relations.

These newborn children in Christ were all once nominally Romanists, though receiving little religious care. Our aim is not to draw away from that Church. It is not to build up the Protestant churches. It is to bring these people to Christ. Were the Catholics on this Coast showing them the Savior, and instructing them in his Word, all Christians should heartily support such endeavor with no thought of taking them from the fellowship of their mother-church. Some, who commonly attend Protestant preaching, and have secured Bibles, still prefer to call themselves Catholics, but in time hundreds and thousands of these Californians will, of their own free choice, seek the communion of evangelical churches.

Seven denominations are now represented on the Board of Directors of the C. S. M. S., and three of these have also Spanish work of their own. With God's blessing we confidently expect all of these denominations, whether working in part under their own church agencies, or altogether through this interdenominational society, will soon be gathering to their folds of the Spanish-speaking population.

Can seven or more Protestant churches cooperate cordially and unselfishly in this undetraking? I believe so, for I assume that all
are agreed as to our object, i. e., the salvation
of souls and Christ's glory, not the glory of
any denomination. The question, then, is,
How may we conduct the work so as to secure the best spiritual results for the people
themselves—how quickest and with greatest
economy supply and maintain gospel privileges in the more than one hundred Spanishspeaking communities along this Coast? I
prayerfully present the following propositions:

I. Let there be such a friendly understanding and agreement on this subject between the missionary leaders and workers of the different denominations as will ever prevent any attempt to establish independent work by more than one church in any community having less than 1,000 Spanish-speaking population—at least as long as there remain on the Coast such communities yet unprovided with the gospel.

In some places—as Azusa, for example—the Presbyterians would conduct the work and receive the converts. In other places, as at Santa Ana, the Congregationalists; while in others, as Redlands, the Methodists, and so on. As the work develops, one denomination may take—by the same friendly understanding—the responsibility for a certain county or district, while another may take

another defined field.

The true spirit of co-operation would require that all other Christians in any particular place, though not having themselves the charge of the mission, should be ready heartily to assist in its effort, doing it simply for the Master, not for a denomination. God will richly bless his churches in the exercise of such Christian courtesy and missionary economy.

One result of this plan, and one whose importance as affecting the converts themselves can not be over-estimated, would be that in any one town, or city district, they would not be divided into what would too often prove sects, weak and unfriendly, but united in one

strong congregation.

2. That such unity may receive every possible encouragement, let the Spanish-speaking Christians removing from one town to another where Spanish work is under the auspices of another church be advised to take letters to that church, thus changing for the time their denomination in the interests of Christian unity and economy. For the successful carrying out of the first proposition, the second would be essential; otherwise hurtful divis-

ions and strife would multiply with the growth

In this way a Spanish-speaking Baptist may unite with his Presbyterian brethren, or the Presbyterian may receive immersion. A Congregationalist may become a Methodist (six such cases occurred last year). What will they lose thereby if the same Lord Jesus is preached in every place?

That such a system may be effective, it is evident that not only must it have the approval of the denominational leaders, who have charge of planting new mission work, but all the local workers must thoroughly understand the plan and be in cordial sympathy with it. The missionaries and their assistants, of whatever church they may be, will frequently refer to the sister denominations with sincere love. They will occasionally explain the interdenominational plan to their people, thus preparing them to join readily with the Spanish-speaking congregations wherever they may go.

Note here this significant fact concerning these neighbors: A remarkably large proportion of them, not being property holders, are frequently changing their residences, often making their home in three or four different places within a decade of years. If a Spanish-speaking Congregationalist, for example, is taught that in spite of such changes he must ever remain loyal to his denomination, and those of other churches are likewise instructed, it is clear that in time destructive confusion would result. There is a denominational loyalty which is legitimate and admirable; we all believe in it. There is that which is antagonistic to the Master's interests and ours. We wish to avoid it.

The plan above indicated will be perfectly fair and equally beneficial to all the churches co-operating; but should any one church engage in this work with a spirit of sectarian ambition the effects would be serious for evil in proportion to the activity shown.

There are other reasons besides mere difference of language which make the problem of this Spanish work peculiar. Some are found in the character and training of our Mexican brethren themselves. Reared in the Roman Church, they naturally incline to place excessive importance on the matter of denomination, and it will be very easy to develop or encourage in them an unreasonable sectarian spirit. The multiplicity of Protestant denominations will confuse and stumble unless the spirit of love, and co-operation between churches is very manifest. The unconverted Spanish people, naturally very suspicious of Protestantism, will be quick to notice any appearance of church competition in the mission work, and the difficulty of reaching them will be many fold increased.

The Roman Catholic leaders are watching

our movements. A united and disinterested Protestant endeavor to evangelize these Spanish-speaking people will be a beautiful and valuable object lesson to that church, and to all Christendom. In Mexico, principles of comity were long ago agreed upon by representatives of the various denominational missions and much needless friction thus avoided. The peculiarities of our California field furnish unusually urgent reasons for the exercise of

the same friendly spirit.

The policy which is here set forth has been from its beginning the policy of the California Spanish Missionary Society. This Society is pioneer in its character, and expects that its efforts will be supplemented, more or less, by denominational missions—may God bless them! Our one earnest desire and purpose is to give the gospel as speedily as possible to these people, and on a plan which will secure the best present and permanent results for the people themselves, for our own churches, and which will best please and glorify our one common Master.

Orchard Musings. By F. B. Perkins.

2. WEEDS, AND HOW TO DEAL WITH THEM.

I ought to have some thoughts upon this subject, for I am just in from my morning bout with them.

A CORRECTION.

But first let me make my peace with the Santa Clara prune growers. I have been very kindly, but decidedly and justly dealt with, for the opening paragraph in my musing on "Blossoms and Fruit." The orchardists, it seems, are not disappointed, but on the contrary, very hopeful for their crop. Well, I made the statement on what I supposed was fairly good authority. It seems I was mistaken; but I do not know that I altogether regret it, for otherwise the suggestions, some of which, I fancy, were worth jotting down, might never have come to me. And then the correction, which I gladly make, is itself suggestive of the importance of looking out for your authorities. My informant, evidently, was better posted on some other matters than prune prospects; and following his lead I got into trouble.

I am wondering whether ministers and others might not profitably take the hint; whether in their judgments of the church in its relations to social questions, their authorities are always the best. The question was forced upon me by some of the criticisms uttered during the late "Congress." Frankly, their statements seemed to lack balance and sufficient support. In making up theological opinions, also, in biblical criticism, and in determining the themes and manner of pulpit address, it has often seemed that sufficient resort

has not been had to the highest authority upon these points. Books of science, natural and social, have apparently been more sedulously studied and more implicitly followed than the Bible itself; which, for most of us, certainly, is its own best interpreter, and yields the richest material for pulpit discourse. Preachers heedless of these cautions are apt—to use an inelegant phrase—to "bite off more than they can chew"; or if not so, certainly more than their people can chew, and the result is not favorable.

But after all. I reflect, my blunder about the prune prospects did not seriously mar the main topic of my paper, and so I am encouraged to think that most of those whom, perhaps, criticise, do manage somehow to hold fast the central facts on which the Christian life depends; and those who hear them, week after week, do find themselves pointed to the living Lord for both life and light; and so, whether we opine that there was one Isaiah or two, or a whole school of them; whether Moses or some unknown authors wrote the Pentateuch; whether Job was a real person or a dramatic creation; whether any of the matters in dispute hug most closely the older tradition or the newer scholarship, is of slight importance compared with the clear apprehension and loving presentation of the living, loving Lord. And as to this, I am glad to believe, there are no schools in the church, only the school of Christ.

WEEDS.

Now, as to weeds—what are they? Dirt has been defined as "matter out of place." Weeds I should in like manner be inclined to regard as vegetable growths occupying space needed for other purposes. Some very attractive plants may thus be either flowers or The sweet elissam, for example, in my garden border, regaling me as I write with its fragrance, is a flower I cultivate; but when it spreads over into the driveway it is a weed, to be extirpated. So I remember the feeling of surprise when first I saw the negroes, in Cuba, viciously striking down the cactus which I had been accustomed to see carefully tended as a potted plant. Just so there are heart-growths, like self-respect, or thrift, or love, which may easily burst their proper limits and become pride or stinginess or lust, or other weed-like principles. Indeed, it is true of almost all our sinful affections that they have a background of virtue; the worst are not seldom the degenerate best.

Or if, leaving this sphere of distinctive morality, one might say that much of the so-called higher criticism, and popular science, and sociological discussions to which exception is often taken, is a valuable plant in the study, the laboratory, or the lecture-room, but a very noxious weed in the pulpit.

Again, as to weeds, those are not always the

worst which stand upright and flare out, and apparently defy the attacking hoe. The morning glory, and the sorrel, and the devil's shoestring (readers skilled in botany will admire my scientific nomenclature), and others which hug the ground and are easily overlooked, will yet steal more ground, be harder to uproot, and show more persistent vitality than almost any others. Just so with the equivalents of these—envy, jealousy, untruthfulness, lust and the whole list of vicious affections, many of which mask themselves under such attractive forms, while sending their roots far down into the soul and burrowing there as secret sins.

HOW TO DEAL WITH WEEDS.

Why, cut them off. Kill, utterly destroy them, of course. Show them no favor, nor yield to their seductive charms, nor feel pity at the thought of sacrificing things so tender and sometimes so beautiful. None the less, here they are weeds, cumberers of the soil—worse than that, parasites, whose neighborhood is benumbing, whose grasp is weakness and death.

It is very desirable also to get one's reformatory work in in the morning, while these noxious tempers and habits are young and comparatively tender. No season, truly, is untimely. "Better late than never, but better never late" is a good motto, with weeds and with sins. I have found this, that half a dozen or more blows are necessary where weeds have become firmly rooted, to one where they are taken young. And that is an experience, I imagine, familiar to all of us who in middle life or later, have attempted to counteract the indulgence of youthful days. I find, too, that in dealing with weeds it is vastly important to keep the ground mellow. Where this is so I can get a hold on the root with my hoe and with comparative ease lift it out; whereas, if the ground is hard-baked and flinty this is well-nigh impossible. I scotch the snake without killing him. Let me not fail, then, to keep the soil of my heart open and soft, through constant fellowship with my Heavenly Father, that so I may the more easily root out whatever is not of his planting.

And root it out I must; make thorough work of it; get hold of the deep-lying principles of action, as well as those which lie close to the surface. Small use it will be to attact my sins only, or chiefly, in their developed form. Down to the roots of my falsehood, dishonesty, self-indulgence, laziness and general meanness, let me go; pull them up, look at them, recognize their real character, and then fling them aside. But ah! come to look at them, what tremendous roots some of my very respectable peccadillos have!

That must not be all. I must carefully turn them root upward, where the Sun of Righteousness may shine full upon them, and burn out their malign life. I must keep them in view, not only while striving to cast them out of my heart, but afterwards. For sure I am that if I give them any cover some of them, and those the worst, will take root again and spring up to trouble me. It is disheartening work to look at these roots of bitterness by myself; it makes me sad, and I am likely to forget them and slight my work and give them a chance to "go back on me." Then it has all to be done over again. But I can feel a kind of exultation in standing in the full light of my gracious Master and seeing them die under the clear shining of his life and spirit.

But after all, it is better not to give the weeds any chance at all; to fill the ground with trees of righteousness and other plantings of the Lord; and to tend his orchard so carefully that evil shall have no chance to assert itself. For, after all, one can never be quite the man or woman which might have been possible, if once evil thoughts and desires and passions have been allowed sway. The pure in heart see God and nobody can tell when or how some long-forgotten sin may spring up to distress us, nor how early indulgence may impose a lasting weakness on the frame.

The Rapid Transit Problem.

Rapid transit between the business parts of cities and their suburbs is wholly a modern problem; it is principally a recent problem, and one which has taxed to its utmost the best engineering talent of the age. The brilliant achievements of street railway engineers in the present generation have no more than kept pace with urgent necessities. The solutions of the problem have brought glory to inventors and great fortunes to promoters. And yet the problem, growing faster than any solution, or all the solutions together, refuses to be finally solved. In the great cities of Europe and Asia business is widely distributed in a multitude of small shops and factories; but in American cities it is generally concentrated, so that a large proportion of the people in business must go several miles from their homes to reach their places of employ-

W sometimes look back on our fathers' days in a kind of pitying way. And yet the horsecars and omnibuses of forty years ago were then more satisfactory and adequate conveyances in the streets of New York city than any underground or elevated railroad can be at the present time.

The growth of American cities in the nineteenth century has been marvelous, and it is continuing at about a constant rate. For example, the city of Brooklyn, now a borough of Greater New York, has grown in population from forty to forty-six per cent every decade since 1860, the increase being quite regular

from 200,000 in 1860 to 1,200,000 in 1800. The United States census in 1790 showed 210,873 persons living in six cities. The census of this year will probably show 25,000,000 persons living in 600 cities. There are young men in business now who will live to see Greater New York with 10,000,000 inhabitants. Taking the figures of the last Federal census, it is seen that while the population of the whole country has increased twelve-fold in a century, the urban population has increased eighty-seven fold. This growth in cities means increase in the populated area of each city, and so the distances to be traveled from the residential suburbs to the business district are constantly increasing. The density of population in the central parts of a city may also increase. In New York city there is a maximum density of 1,000 residents to the acre, and this is more than double that of the most congested cities of Europe.-[George H. Johnson, in Frank Leslie's Popular Monthly for July.

American Commerce.

THE ASCENDANCY OF THE UNITED STATES SET FORTH BY THE COMMISSIONER OF LABOR.

"The Commercial Ascendancy of the United States" is set forth in the July Century by the Hon. Carroll D. Wright, United States

Commissioner of Labor.

The industrial ascendency of the United States has long been assured. According to careful estimates, the production of manufactured goods the present year will reach at least the value of \$12,500,000,000. This sum is considered to be at least \$450,000,000 in excess of the manufactured products of the United Kingdom and Germany, the chief competitors of the United States. The United Kingdom not many years ago held not only the ascendency in manufactured goods in the world, but the supremacy. The United States has encroached rapidly upon that position, until in many great lines her products vastly exceed those of Great Britain, while in the total they are much in excess. It took many years of the introduction of most improved methods, the application of highest skill, and all the energy of our iron-manufacturers, to bring the production of pig-iron up to that of our great competitor, but for several years the amount of production in the United States has led that of England. The latest returns for this country show a production of nearly 12,000,000 long tons of pig-iron, while the production for Great Britain for the same period was 8,631,151 gross tons. trade is basic in its nature, and, as a rule, when

it flourishes all other industries flourish.

In the great field of agriculture, ascendency has long been accorded to this country, and the United States has furnished the foodproducts to sustain the work of her great competitors in manufactures. According to Mr. Michael Mulhall, the United States employs the largest number of persons in agriculture of all the countries except Austria, where 12,-000,000 are employed. Germany comes next to the United States, and then France. The productivity of the agricultural labor of the different countries varies greatly, however. According to the same authority, an ordinary farm-hand in the United States raises as much grain as three in England, four in France, five in Germany and six in Austria, which shows what an enormous waste of labor occurs in Europe, largely because the farmers are not possessed of the mechanical appliances used in the United States. This is seen when we examine the production of grain per capita of the persons employed. In the United States it is 350 bushels, in the United Kingdom 119, in France 98, in Germany 75, in Austria 64 and in Italy 39.

A Boer Sharpshooter as Seen by an Eve-Witness.

In all the fighting the Boer sharpshooter plays an important part. Keep an eye on one of these marksmen, and you will get an object lesson in Boer tactics. When an action begins the sharpshooter will separate from the main body and proceed cautiously until he secures a position within easy range (for the average Boer three hundred yards is an easy range) of the enemy. There he will construct a "schanze," or cover. In this "schanze" he will stretch himself and prepare for the business of the day, which is to kill as many Englishmen as he can without betraving his own whereabouts. He has provided himself with a water-bottle, some hard bread and biltong, and generally carries a pair of field-glasses. Nor has he forgotten his pipe and a supply of tobacco. If it is possible to effect it, a shade for at least a part of his body is arranged.

Thus ensconced, the sharpshooter patiently waits for the opportunity to get to work. The Boer lines begin to crawl forward, the British artillery breaks out angrily, and fleeting glimpses of khaki show along the English positions. Disposing his body comfortably, the sharpshooter fixes a perfect rest for his rifle, adjusts the sight, and skims the barrel with his eye. Presently he marks down a "Tommy." But he doesn't fire. Not yet. He waits until he gets the man right on the "bead." Then bang! and the marked man collapses in a heap. His comrades see him go down, but cannot tell whence came the bullet which slew him. The tiny puff of smokeless powder has been wafted away before the missile reaches its mark, and not even the stirring of a leaf gives a clew to the marksman's whereabouts. A sharpshooter will keep this up all day, occasionally regaling himself with a lunch of biltong and a puff at his pipe, blowing the smoke

carefully away along the ground.

Moman's Board of Missions for the Oacific.

History of the Ireland Home.

[A paper read at the Quarterly Meeting of the Woman's Board, and published by request.]

The building, which furnishes but inadequate shelter to the girls of the Ireland Home, is situated at the Amanzimtoti Mission station. It must be nearly fifty years old, having been built by the Rev. Silas McKinney when the station was new. The house consisted, originally, of six roms, with whitewashed walls and thatched roof; the work being done by the native men on the station, under the supervision of the missionary. There Mr. McKinney lived with his saintly wife, who was indeed a helpmeet for him, a loving mother to her children, a wise and gentle teacher to the people on the station, especially to the native girls, whom she trained in her family. Mrs. McKinney was not very strong, and after some years of faithful work, she passed to her reward, beloved by all who knew her. Mr. McKinney, with his four children, returned to the homeland and the house was vacant for a time.

Then came a young missionary couple— Rev. C. H. Lloydand his wife, of New York, who were assigned to Amanzimtoti while they learned the language. Among their possessions was a fine Steinway square piano, presented to Mrs. Lloyd by her father, Dr. Willard Parker of New York, who said he had heard that the Zulus were a very fierce people, who attacked the first missionaries and would have killed them had not one of them, with great presence of mind, brought out a small melodeon and played and sang for them, which so delighted the savages that they promptly abandoned their murderous designs and were friendly ever after! Therefore, Dr. Parker said, if his daughter insisted on becoming a missionary to such a warlike people, at least she should have something to protect her life with. Needless to say, Mrs. Lloyd never had to resort to her piano as a means of defense from the people; but, instead, turned her music to good account by teaching them to sing tunes, anthems and chants in a very soul-stirring way. The Lloyds having been transferred to another station after a short interval, the house was again tenanted by Rev. and Mrs. Wm. Ireland, Mr. Ireland having

been appointed by the mission to open a higher school for boys. Here were born their four children, who, as they grew older, were taken to America to obtain an education. The voungest was brought over by her father, who was obliged to come for medical treatment, Mrs. Ireland remaining alone in her Amanzimtoti home. Here, after a time, she received a cablegram from the American Board, saying that Mr. Ireland had not been able to rally after an operation, but had passed away at the hospital, attended only by a nurse. Mercifully, for this poor wife and mother, deprived of her best earthly friend, there was work in abundance there, and work she did. She showed great aptitude in her labors among the women and girls on the station. Soon it was found that the house which had been her home so long was in need of thorough repair, and the mission deliberated whether it would be wise to spend as much money as would be necessary to put it in shape, simply to provide a home for one person. But the necessity of making some provision for the many girls who were continually coming to the station from the kraals became imperative, and it was decided to repair the house and ask Mrs. Ireland to take the girls and initiate them into the rudiments of civilized ways of living. One or two rooms had been added to the house, and so, in a primitive way, the Ireland Home for kraal girls was started. For a time Mrs. Ireland taught them herself, assisted only by some of the native girls she had trained. Then, however, she had the pleasure of welcoming her older daughter, who came to help her. Girls from the kraals applied for admittance in such numbers that there was no longer room for them, even with crowding. medical missionary on the station protested against taking as many as were admitted, saying thirty-five was the largest number that could, with safety, be accommodated.

many had to be turned away.

The girls were taught to keep themselves clean, to put and keep the grounds in order, to raise some of their food, and to learn to sew, beside their school-room work.

About this time Mrs. Ireland found herself threatened with blindness and came to Amer-The Mission appointed ica for treatment. Mr. and Mrs. Dorward to take the school, Mr. Dorward to assist also in other work on the station. But the poor, old house is no longer a safe dwelling place. It had long been too small for the school; it was out of repair, and it was fearfully damp, a spring of water having been discovered under the house, keeping the floors constantly damp. Mr. Dorward became so much out of health in consequence that he was obliged to leave for a time. Mrs. Dorward and Miss Ireland kept on alone with the school, till Mrs. Dorward became almost unable to do anything, when Miss Mellen came to their assistance.

The crying need now is for a new building—one that shall be large enough to accommodate more girls, and be proof, as far as may be, against the ravages of white ants, and dry enough to be a safe dwelling for teachers and scholars. It would not be wise to wait till some of these teachers die from exposure, because the laborers in this vineyard are few. So they earnestly ask us to help them in putting up a suitable building. Because of the necessity of using brick in its construction, it would cost about five thousand dollars. Who will help?

The Difficulties of Missionary Work on Hood Canal. By Hyron Bells.

Hood Canal is a branch of Puget Sound. . It is about seventy miles long and generally from one to two and a half miles wide. A steamer runs on it three times a week, one trip of which is on Sunday. As I do not travel on it on Sunday, and my preaching places are on both sides of the Canal, it is very difficult for me to go by steamer unless I am away from home much longer than I can afford to be. On account of cold, snow and storms I had not visited any of these places from November to the last of Feb-But as the weather seemed to be milder one Saturday, I took a row-boat and started for three places where I had sent word I would be, hoping also to reach a fourth; but knowing the uncertainties of the wind, I sent them no word, as I knew I could scatter the word after I should reach the place.

On Saturday I got along very well, as, if the wind blows at all, it is generally from the South, and I wished to go north. I sailed about nine miles and rowed eight, and reached Humahuma in the evening. There has been preaching here but twice in twenty-five years, the last time about seven years ago. Having build a good, new school house, I had been earnestly urged to go there and preach. They had circulated the word well, and nearly all. within five miles expected to come. They all, however, lived on the shores of the Canal. Sabbath morning a gale blew from the south. It kept all away except fourteen persons who lived near the school house. Those from one direction could not get there, those from the other could, but knew that if they should come they could not get home again. I preached. My next appointment was at Holly, across the Canal and two miles farther down. All told me that it was not wise or safe to attempt to cross, and I did not like the looks of it. I waited until three o'clock and then determined to start. It was wild, with rain and wind, and great whitecaps roll-But twenty five years of practise has given me some knowledge of how to manage a boat, and I kept "right side up with care." That evening I preached again to a small

audience, but the storm kept some away. No minister had visited this church since I was there in November.

The next morning I went ten miles farther to the Mt. Constance church, where, likewise, they had had no preaching since November. Each church, however, keeps up a Sabbathschool. A light wind blew me there. A full house met me in the evening, some of whom walked four miles, though the evening was stormy.

The next morning I started homeward, and a light wind blew me along for eight miles. when I met a strong head wind. I wanted to reach Lillewaup that night to preach. It was twenty miles from my starting-place. But I soon knew I was not to get there. It was almost useless to try to go at all, but I concluded to crawl along the shore. Some of the time I traveled at the rate of two miles an hour, and some of the time at less than a mile an hour. By half-past seven I had rowed ten miles, where I found a pleasant stopping-place. Lillewaup lay two miles farther, but I concluded to go home the next morning and go there some other time. The wind was still against me, but not as strong as the day before. Neither did I feel as strong. By half-past four I had made the twelve miles and was at home, having pulled between twenty-five and thirty thousand strokes, as I estimated it. By that time it was monotonous. I was so worn-out that I doubted if I was called upon to repeat such work often, and about made up my mind that I should have to reach those I could by steamer during the winter and let the rest go until summer.

Through the Land of Famine.

I have returned from an extensive tour throughout the famine-stricken regions of Raiputana, and it is utterly impossible to depict the awful condition of the people. Rajputana is a sandy, unproductive, dry country at its best. But now, after being without rain for three years, nothing grows naturally but the cactus plant on the barren hillsides and a few trees along the government roads. Bone heaps. are frightfully common and very suggestive. One missionary saw forty human bodies of the famished in a morning walk, with dogs and jackals feeding upon them. Parents sell their children for a small sum that they may buy grain. The people are out of work, their cattle dead or dying, and their fields white with sand, but not "unto the harvest." Many of the wells upon which the villages depend for irrigation and for water for drinking and cooking have gone dry. I saw three little naked children voraciously devouring the leaves of a radish which they had stolen from a small field near a village. I fell in with several hundred poor people traveling hundreds of miles from their homes in search of work and food.—[J. E. Scott, D.D.

the Sunday: School.

Notes by Prof. John H. Kerr, D.D.

The Gentile Woman's Faith. (Mark vii: 24-30.)

LESSON III. July 15, 1900.

GOLDEN TEXT.—" Lord, help me." (Matt. xv: 25.) Introduction.

Time: Summer, 29 A. D. Place: Syrophenicia.

Parallel Passage: Matt. xv:21-28.

Since the Last Lesson: The delivery by Jesus of his sermon on the bread of life had a tremendous effect upon the people. The previous day they had been ready to make him a king, for one who could minister to their bodily wants as Jesus had done in feeding the five thousand was just the kind of a king they wanted. But Jesus had no idea of becoming a bread-king. To prevent their designs he sent his disciples away and dismissed the multitudes. On the next day he met thecrowds again in Capernaum, and delivered the sermon which showed them conclusively that he did not have the same ideas as they had. And they took offense at his words, considering them "hard sayings." "Upon this many of his disciples went back, and walked no more with him" (John vi: 66). So widespread was the defection that Jesus turned to his twelve chosen apostles, and in a most pathetic way said to them, "Would ye also go away?" The response to that question came from Peter, and was his first confession of Christ-"Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and know that thou art the Holy One of God". (John vi: 67-69, R. V.).

The popular ministry culminated with the feeding of the five thousand. The reaction was now setting in and that strongly. A permanent popular following on the platform he had put forth in his sermon on the bread of life was impossible. The beginning of the end was looming up before Jesus. At this juncture a fresh attack by Jerusalem Pharisees, who had come for that purpose, caused his denunciation of their traditions and hypocrisy (Matt. xv:1-20; Mark vii:1-23). His words were a terrific arraignment of the distressing insincerity and hypocrisy of the men who set themselves forth as the truly religious ones of their nation.

The next six months, i. e., until September 29 A. D., were largely spent in regions apart from the multitudes. The time was spent in training the twelve for the work that was soon to devolve on them. During the period he began to prepare them for his own violent death and separation from them. The present lesson tells of the first recorded event in this period.

Critical Notes.

V. 24. "From thence," that is, Capernaum, where the last recorded events had taken place. It seemed necessary to go at this time clear away from the places where he had become so familiar a figure. Tyre was about thirty-five miles northwest of Capernaum. "The old Phoenicia which he now entered stretched along the seacoast for about one hundred and twenty miles, a narrow, rocky region shut in between the mountains and the sea. Tyre and Sidon were its two notable They were twenty-one miles apart, Tyre being nearer to Galilee. For centuries they had stood among the most famous cities of the world for commerce and wealth." The house into which he entered may have been that of a friend. In his earlier ministry peo-ple from Tyre and Sidon had heard him (Mark iii: 8). Attended by his disciples it would have been difficult not to have attracted some attention. Here some knew him and "he could not be hid."

V. 25. Needy ones are usually not far from Jesus. The miraculous power of Jesus had been heard of in that country. A woman, whose "little daughter" was afflicted with "an unclean spirit"—an affliction of which we can not now obtain any very clear and positive knowledge—came to Jesus as soon as she heard of his presence. By falling down at his feet she made it evident that she wished a great favor.

V. 26. The woman was a Gentile. She was a Greek by culture, but a Phoenician of Syria by birth. "A Phoenician in citizenship, a Canaanite in blood, a Greek in culture, she was by birth and education the very farthest rumoved from the hope of Israel." Her request was the healing of her daughter.

V. 27. In Matthew's account (xv: 23-25), we read that Jesus at first did not answer the woman, and that his disciples, annoyed by her importunity, besought Jesus to dismiss her. Evidently, they wished him to comply with her request. To them he responded, "I was not sent but unto the lost sheep of the house of Israel." Immediately after that saying, the distressed woman "came and worshiped him, saying, Lord, help me" (Matt. xv: 25). "The children" were the Jews, and Jesus' language was understood by the woman. To the Jews all Gentiles were "dogs." It was a harsh epithet. But the words, "Let the children first be filled" implied the possibility of hope for those who were not "children."

V. 28. The woman quickly caught at that hope. She was so concerned about her own request that she did not take offense at the apparently harsh words. She was even content to take her place among the so-called dogs, if she might, with them, pick up the crumbs that fell from the children's table. So she begged for just a few of the crumbs. The woman

was keem in her perception of the hope really contained in Jesus' words. "It was Jesus himself who suggested the hope to the woman's heart. She grasps it at once and turns what might have been a hopeless prohibition into

an argument for her cause."

V. 29. Matthew records the fact that Jesus said to her, "O woman, great is thy faith." Her faith was undaunted. She had one consuming desire, and she also believed that Jesus was able to grant her desire. Her faith was crowned with victory. Jesus' delay to answer her petition had a gracious effect, for it brought her to a worshipful acknowledgement of him as Lord. Her faith was kin to that of the Centurion. And the injunction, "Go thy way," was a further test, for he did not accompany her, and the answer was in accordance with her faith.

V. 30. Without any hesitation she returned home, and found her little daughter cured of the dreadful affliction that had been the cause of constant sorrow in their household.

Some Teachings of this Lesson.

1. Faith is the Christian's greatest power.

2. True faith is stimulated rather than discouraged by adverse circumstances.

3. We largely control the measure of Christ's answer by the amount of our faith.

4. Jesus' power to help is commensurate with our greatest needs.

Patriotic Tribute.

I have recently returned from an extended tour of the States, and nothing so impressed and refreshed me as the universal display of this banner of beauty and glory. It waved over the schoolhouses; it was in the hands of the school children. As we speeded across the sandy wastes, at some solitary place, a man, a woman, a child, would come to the door and wave it in loyal greeting. Two years ago I saw a sight that has ever been present in my memory. As we were going out of the harbor at Newport, about midnight on a dark night, some of the officers of the torpedo station had prepared for us a beautiful surprise. The flag at the depot station was unseen in the darkness of the night, when suddenly electric search lights were turned on it, bathing it in a flood of light. All below the flag was hidden, and it seemed to have no touch with earth, but to hang from the battlements of heaven. It was as if heaven was approving the human liberty and human equality typified by the flag.—[Benjamin Harrison.

He who begs for praise is not likely to get it. The soul shrinks from the man who is a mendicant in a way so disgusting. But he who does his duty, thinking not of himself, but of the Lord, will not be without his commendation.

Christian Endeavor Service.

By Rev. J. H. Goodell.

How Mission Work Will Gain Success (Acts i: 6-14).

Topic for July 15th.

Quarterly Missionary Meeting.

First, by the removal of the impression that missionary work belongs to a separate class of Christians.

With many of us our thoughts and sympathies circumscribe our world by the horizon of our physical vision. We do not think of ourselves as belonging to the world or the world to us. If our feeling of responsibility is kindled at all, it is by what we see and touch and can personally watch. Men say continually, "Charity begins at home," or "I can see heathen enough right around me here." So what they do is confined to the restricted area of their acquaintance and association. It is as if a man with a large family should say, "I cannot properly feed and clothe my oldest boys, and so the younger ones must wait awhile until I have attended to those to whom I am first responsible."

This narrow conception of our field of opertions has led many to look upon missionaries as a special class of people who have had peculiar ideas of duty and were specially singled out of the great mass of Christians to act as no one else is expected to act, and to live as no one else is expected to live. Perhaps this is less true now than it used to be; and yet, not a few people regard missionaries as a kind of curio among men. But this is entirely contrary to the thoughts of our Lord. He did not say to a few apostles that they were to be witnesses alone. It is evident from the fourteenth verse of this chapter in the Acts, and from the account in the second chapter that the interests of the entire world were committed to the whole body of Christian followers. God has placed the entire world upon the sympathy and the effort of each follower. Every portion of our town, the next town, or "the uttermost part of the earth" is within my world, and every man's world. Jesus has given into the hand of every disciple the needs of this whole world to be cared for by every opportunity opened to us. Each Christian who comes to this view and acts upon it adds to the success of mission work.

Mission work will also come to its success by each individual Christian making Christ the center of his thoughts and plans. This is very different from having such high conceptions of Jesus that we think him a personage who ought to be considered and attended to in our purposes. No praise or admiration of Jesus meets the case. No worship or imitation of our Lord puts him in the place he ex-

pects to occupy in the being of those whom he has redeemed. The New Testament, especially in the epistles, is constantly showing that Christ displaces the thought of self in the Christian's life. It is not unlike the mother who puts her darling child in the place of her own interests. Every move she makes is made with the child as the center. All her plans and privations are made with reference to her child. She has no joy or satisfaction entirely disconnected with that precious child. So the Christian, when living his true life, will make Jesus Christ the center around which his thoughts and plans and energies will move.

By this kind of life the work of redeeming the world will become identified with the personal Christ. We cannot then help being interested in and helpful to every kind of work over the whole world, because it is our Lord's work. That affectionate mother cannot help magnifying and prizing and aiding everything that concerns her boy. His life is her life; and whatever moves him equally stirs her. It must be so with any man eventually, who has taken Jesus Christ as his life—every one, in whom Christ is "the hope of glory." Distance, race, time, or expenditure will not be able to dampen the ardor of the Christian whose center is Christ, in any work that that precious Savior is carrying on. It is his and that is sufficient. That he loves it and commands it and watches it with interest is reason enough why his disciple should also engage in it and delight himself with it. When the Christ displaces self in the Christian, mission work will march rapidly and majestically to success.

Another factor in the success of mission work is deriving one's joy from our Christian

service.

It is quite common to draw our hope from this service, but not so usual to make it the source of our happiness. There is very little success reached in anything we undertake unless we enjoy what we are doing. What we hurry through as a tedious necessity will never be counted as our success. We may sometimes begin something as a duty, but unless it grows to be a joy, it will not be worth much to us or any one else. One feature of true friendship is that our happiness grows out of observing and promoting the happiness and prosperity of the one we love. Christian life is happiness because it is love; and love always draws its joy from the object of its affection. Our love for Jesus is measured by the joyit affords us to put ourselves into the work he is accomplishing. So that, no matter where it is, or what it is, or when it is, our hearts will respond to any movement in this world that hastens the completion of his kingdom. When it becomes the joy of Christians, not a joy merely, to see God's kingdom filling the whole earth, mission work of every kind will be the one great enterprise marking the progress of human endeavor.

The Power of Small Things.

There is nothing small or great except by comparison. No doubt all things have their uses. No matter how small a thing may be, if it fulfills its purpose it is great in its sphere. Every great thing, as a rule, is composite, made out of little things. Look after the little things, the great will take care of themselves. takes a hundred cents to make a dollar. takes all kinds of men, great and small, to make a State. A year is made up of minutes and seconds; look after the seconds, the years will look after themselves. Great things result from evolution or accumulation, possibly by both. A fortune accumulates slowly, and by degrees, a little at a time. A great man evolves from an infant. President McKinley was once a babe in arms. Napoleon, the terror of Europe, slept in a trundle bed, as any other child does. Jesus Christ was born in a manger. Never despise any small thing; you never can tell what is beneath its shell. Sulla, the conscriptor, saw many a Marius in the slender boy Caesar. The old German schoolmaster doffed his hat to the boys in his class, for he knew not what doctor in embryo might be among them. Luther was one of his scholars. Abraham Lincoln was once a rail-splitter. Benjamin Franklin made candles.

If the kingdom of heaven began on earth as a mustard seed, it would not always remain a mustard seed. If Jesus' first disciples werefishermen, the time was to come when kings would fight in his cause. There is nothing sosmall but that it may become great. If some despised Jesus and his twelve apostles, they were either spiritually blind, or forgot what one truth-loving man might do in the world. Never ill-treat a young man—he has a memory; some day you may wish he had forgotten. some of your acts or words. When David became king, he remembered those who had treated him kindly when he was an outlaw. But on his dying bed he also remembered those who had despised him, and left instructions for their execution. Learn to judge men and events by their possibilities, not by outward appearances only. Chauncey Depew, in speaking of Theodore Roosevelt the other day in Philadelphia, said, "There was a transformation—the dude had become a cow-boy; the cow-boy had become a soldier; the soldier had become a hero." And now the hero is Governor of a great State; he may be Vice-President of the United States, and time will only reveal the final result of the transformation. Some may have despised the Fifth-avenue dude, but no one thinks of despising the hero of Santiago.

Love feels no burden,

Home Circle.

The Black Regiment.

Dark as the clouds of even Ranked in the western heaven. Waiting the breath that lifts All the dead mass, and drifts Tempest and falling brand Over a ruined land,— So still and orderly. Arm to arm, knee to knee, Waiting the great event, Stands the black regiment.

Down the long dusky line Teeth gleam and eyeballs shine; And the bright bayonet, Bristling and firmly set, Flashed with a purpose grand, Long ere the sharp command Of the fierce rolling drum Told them their time had come. Told them what work was sent For the black regiment.

"Now," the flag-sergeant cried, "Though death and hell betide, Let the whole nation see If we are fit to be Free in this land; or bound Down, like the whining hound,-Bound with red stripes of pain In our cold chains again!" Oh, what a shout there went From the black regiment!

- Trump and drum awoke; Onward the bondmen broke: Bayonet and sabre-stroke
 Vainly opposed their rush.
 Through the wild battle's crush, With but one thought affush,
 Driving their lords like chaff,
 In the guns' mouths they laughed;
 Or at the slippery brands
 Leaping with open hands,
 Down they tear man and horse, Down in their awful course; Trampling with bloody heel Over the crashing steel,-All their eves forward bent, Rushed the black regiment.
- "' Freedom!'' their battle-cry,—
 "Freedom! or leave to die!'' Ah! and they meant the word, Not as with us 'tis heard, Not a mere party shout; They gave their spirits out, Trusted the end to God, And on the gory sod Rolled in triumphant blood. Glad to strike one free blow, Whether for weal or woe; Glad to breathe one free breath, Though on the lips of death; Praying—alas! in vain!
 That they might fall again, So they could once more see That burst to liberty!
 This was what "freedom" lent To the black regiment.
- Hundreds on hundreds fell, But they are resting well; Scourges and shackles strong Never shall do them wrong. Oh, to the living few. Soldiers, be just and true! Hail them as comrades tried;

Fight with them side by side: Never, in field or tent, Scorn the black regiment.

-George Henry Baker, in Zion's Herald.

Their Fourth o' July Sacrifice.

ANNIE HAMILTON DONNELL.

Three pairs of brown, bare feet bumped against the middle bar of the pasture gate in mournful unison. Three pairs of brown eyes looked straight at the big, knobby trunk of the crab-apple tree, gloomily.

"Sure, Ted?"

"She said she wouldn't."

"Then she won't."

"She said there warn't nobody to take us to the procession, an' she warn't goin' to have us go alone an' get lost or all blown up into little pieces."

"Did you ask her 'bout the fireworks, too?"

"Yes-no good."

"What!"

"No good! We're goin' to bed same's we always do, fireworks or no fireworks."

The heels stopped bumping. Three longdrawn whistles of despair united in a shrill little chorus.

Fourth o' July three days off, but, as far as Guy and Ted and Palmer were concerned, as far off as the north star! Aunt Faith had sent it spinning out of their reach with one of her terrible "No's"-and that's all there was to it.

A robin lighted in the crab-apple tree and sang them a cheery tune, and maybe that was what inspired stout-hearted little Palmer.

"Well, we'll have a Fourth o' July, 'tenny

rate," he said.

Guy sniffed. "What with?-lucifer match-

"With crackers-firecrackers. We'll buy some smashin' big fellows that go off like cannons-whiz, ba-ang!"

The other two boys waited. Palm's inspirations were more than likely to amount to

something. The little boy went on:

"We'll get Jon'than to buy 'em for us when he goes to sell the butter to-morrow. There's oceans at Kennedy's. I say!" He fell off the gate in his enthusiasm. "Le's get most all of 'em cannon crackers, will you?"

"Let's—oh, yes, let's!" Ted said, ironically. "Mebbe you'll tell us how, though. We've

pat such a heap o' money among us!"
Palmer's round face beamed.
"Pigs," was all he said.
"Pigs," echoed the other boys.

They raced away to the little pen that held their three curly-tailed, hungry, little grunters. They were their very, very own, and Billy Eaton would buy them, for hadn't he been making them tempting offers for weeks? Palmer's inspiration held a whole Fourth o' July full of splendid noises—bang! bang! bang! One cannon cracker at sunrise, another at breakfast time, and at nine, ten, eleven, twelve o'clock-a royal succession of bangs that would wake the echoes of old Blueberry Mountain itself. Hurrah for Fourth o' July! Hurrah for the land o' the free and the home o' the brave!

But at a half-hour before Fourth of July's sun rose, three sober boys met at the pasture

gate and sat astride it in a row.

"She's got her head all did up in a towel,"

Guy said.

"She looks awful, an' I heard her groanin', an' it smells camphory way out in the hall."
"I smelt it," Ted agreed.

"I smelt somethin'," Palmer murmured.

"Well, what'll we do?"

They looked at each other and then at the knobby crab-apple trunk. Aunt Faith's headaches were dreadful, and the least noise made them a great deal worse.

"She said we mustn't go one step away from

home all day," groaned Guy.

He had a big cracker in his hands, and looked at it in a very agony of distress. One little touch of a lighted match would work such glorious wonders in it and send its voice ringing and echoing magnificently. He took a match out of his pocket—and looked at that, too. Then he hopped off the gate and threw away the match. Nobody said another word, but no mighty bangs made poor Aunt Faith's nerves shiver all day long. It was very quiet Toward night she felt almost well again, and that was when the boys got their surprise. She suddenly appeared among them with her best bonnet on.

"Come, boys," she said, cheerily, "harness old Nance! We're going to town to see the

fireworks.

And when they were jogging along the road, she managed somehow—the boys never could tell just how—to let them know she understood all about their heroic little Fourth o' July sacrifice for her. Don't you rather think there were three happy little hearts then?-[Zion's Herald, Kent's Hill, Me.

A Quick Diagnosis.

One of the anecdotes related by Dr. Weir Mitchell in the July installment of his Century serial, "Dr. North and His Friends," might well be a personal experience of the author's:

I once went to Harrisburg and had to return during the night. The train was crowded. At last, in the stifling, dimly lighted smokingcar, I found a man asleep across two seats. I awakened him, and saying I was sorry to disturb him, sat down.

After a little he said, "Do you know Dr.

Owen North?"

Rather astonished, I said, "Yes." "What kind of a man is he?" "Oh, a very good fellow."

"He is like all them high-up doctors, I guess. He gets big fees. I want to know. "No," said I. "That is always exaggerated.

Why do you ask?"

"Well, I've had a lot of doctors, and I ain't no better, and now I haven't much money left.

Upon this my friend confided to me all his physical woes in detail. We parted before daybreak. It was too dark in the car for either of us to see plainly the face of the other.

About ten next day the man entered my consulting-room. As I should not have known him, except for a rather peculiar vioce, I, too, remained unidentified. I could not resist so comic an opportunity. I said, looking at him, "Sit down. You have a pain in your

"That's queer. I have."

"And you are blind in the left eye, and your

digestion is bad," and so I went on.

At last he said: "I never saw a doctor like you. It scares a man, 'most. Can you cure me?"

I said, "Yes," and wrote out my directions.

It was really a simple case.

When he produced a well-worn wallet I declined to take a fee, and said, "I owe you for the seat and the good sleep I disturbed last night."

'Thunder! I see. You were the man. But law! why did you give it away? I'd have

sent you the whole township."

The Sensational Theater.

ONE OF THE TWO GREAT PLAGUES THAT THREATEN AMERICAN SOCIETY.

The two great plagues which threaten American society to-day are the sensational press and the sensational theater. These institutions are conducted upon the same principle, or lack of principle, and upon the same general lines. The theory upon which they act is that the great bulk of the public, the mass from which they draw the greater part of their revenue, is not only incapable of appreciating what is intellectual, instructive, wholesome, or inspiring in the printed page or in the drama, but is addicted naturally to what is morbid, abnormal, audacious, startling, or unclean, and will pay handsomely for the gratification of a depraved appetite. In other words, the scheme is to make money by pandering to vice, at the cost of the wholesale demoralization of the youth who are to be the backbone of the American nation of the future.

The policy is not only diabolical, but fatuous. That it has proved temporarily successful cannot be disputed. Journals which outrage truth, common sense and decency, still circulate by the million, and fortunes have been made by the villainous exploitation of wholly worthless and abominable plays. But evils of this kind, in the long run, work their own remedy. There is not, perhaps, any reason for expecting a sudden or speedy revival of public morality, but, sooner or later, dishes reeking of one particular spice pall upon the palate, and in most cases satiation is followed by disgust. The sensational newspaper, which is permitted to publish the most revolting details of the police courts, can avail itself of a wider variety of horror and impurity than the theater, which, luckily, cannot, for obvious reasons, exceed certain limits, and is thus condemned to a damnable iteration which must, in time, become tiresome. These limits have been reached, or, at all events, very nearly reached, and already there are indications that mere vulgarity, which is no longer a novelty, is losing its power to attract the crowd. In ninety-nine cases out of a hundred the motive that fills the benches at a notoriously coarse play is curiosity, and when this once has been satisfied, or disappointed, as it is apt to be, it ceases to exist and cannot easily be revived. For this reason an epidemic of stage indecency, such as that with which we have recently been afflicted, is seldom of long duration. Moreover, the theaters responsible for it will not readily rid themselves of the contami-When they revert to the cleaner drama they will find that they have fallen lower in the scale of respectability and have alienated their former patrons without securing others to fill their places .- [July Century.

How Nellie Got Right.

Nellie, who had just recovered from a serious illness, said:

"Mamma, I prayed last night."

"Did you, dear? Don't you always pray?"

"Oh, yes; but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the bad things I had done; there seemed to be lots of them. And I tried to remember what I did in one week, but there seemed to be such a heap; then I knew I had not remembered them all. And I thought what if Jesus had come to me when I was ill? Then I thought about Jesus coming to die for bad people, and he delights to forgive them.

"So I got out of bed and kneeled down and tried to tell Jesus how bad I was; and I asked him to think over the sins that I could not remember. Then I waited to give him time to think of them; and when I thought he had remembered them, all, I asked him to forgive them. "And I am sure he did, mamma, be-

cause he said he would.

"Then I felt so happy, and I got into bed and did not feel a bit afraid of God any more."

"Blessed are they whose iniquities are forgiven and whose sins are covered." (Rom. iv: 7.)—[Reformed Church Record.

The Cannon-Cracker.

It was a Chinese cracker,
All clad in glowing red,
Lay trembling in a wooden box,
Beside our Tommy's bed.

"To-morrow," sighed the cracker,
"Unless I swiftly fly
Long ere the shining sun is up,
I shall most surely die!"

Out of the box he clambered, With many a glance of dread Where Tommy, dreaming of the Fourth, Lay tossing on his bed.

The cracker, trembling greatly, Then hied him to a wood, And sought a dark and lonely dell, Where drops of moisture stood

On flowers and grass. He chuckled, "This is the place for me," And sat down on a cold, damp stone, Beside a mossy tree.

The woodland creatures gathered, And gazed with startled eyes, And listened to his tale of woe With murmurs of surprise.

Said the selfish, boastful cracker:
"You see, I used my wits.
My brothers in that fatal box
Will all be blown to bits;

"While I, because I reasoned, And dared to act—"Per-BANG!!!" A terrible explosion Throughout the woodland rang,

It was a frisky firefly
Toyed with that dangling cue;
And into countless pieces
The cannon-cracker flew!

-Mary Marshall Parks, in July St. Nicholas.

"Bang."

. BY LOUIS E. BAINES.

Jim-Tom and his Sister May had long wanted a dog. That is, May wanted a dog if he was pretty and kind and quiet; for May was a girl, and hated all kinds of noise, while Jim-Tom would have given every penny in his bank for the worst-looking cur in town.

Finally I promised Jim-Tom that, if he got through his school work with good marks, he might have a dog. Oh, how hard he studied! Only when he came to the word "dog" in his reader, he would forget books and school and everything except a little doggie over on Grand street, and sit day-dreaming of what he would do when that doggie should be his very own. And then the teacher's voice would rouse him, and he would begin to study "like a house afire," as he said, for fear he would not have the good marks at the end of the school.

But he did, and with the first day of Junecame vacation, and—the doggie. Here was a new trouble. What should we call the doggie? Jim-Tom declared that his doggie's name must be different from every other doggie's that ever was.

He was a quick, jumpy, jerky sort of a dog that he must have a short, easy name, "so's to

be like himself," as May said.
"Rip," "Tip," "Bab," "Yap," "Taps" and "Bingo" were all passed by, though Jim-Tom liked "Bingo" pretty well, "only it's so common."

But that very evening doggie helped us to decide. We were all sitting out on the front porch, when some men who were digging a a cellar not far away touched off a blast.

"Boom!" went the powder, and then—what do you think? Doggie sat down on the floor, raised his head, and -howled! Oh, such a howl! "Sounded just 'sif he was crying," said Jim-Tom. "Wow-o-o-o-o-o-wow-wow!"

Then Jim-Tom's papa got up and went quietly back through the house and around the side to near the corner, where we couldn't

see him.

"Bang!" he shouted.

"Wow-o-o-o-o-o-wow-wow!" howled dog-

Again papa shouted "Bang!" and again

doggie howled.
"You'd better call him 'Bang,' Jim-Tom,"

said papa.
"'Bang' is prettier than 'Bingo,'" said Jim-

Bang was not a "barky" dog-in fact, he seemed to prefer to keep his mouth shut, and yet make all the noise he could by overturning things and getting people to stumble over him. But whenever any one fired a gun or pistol in the neighborhood, Bang would drop everything to sit down and howl.

Well, things went along all right until the orning of July Fourth. The town council morning of July Fourth. had made strict laws against any celebration before six o'clock in the morning, so, of course, we were up in time to hear the opening

"Bo-o-o-o-m!" came the report.

"Bow-o-o-o-o-o-wow-wow!" howled Bang. "Pop-bang-pow!" went the cannon-crackers. "Bow-o-o-o-o-o-wow-wow!" came from

Far and near boomed the cannon, anvils and torpedoes, and howl after howl issued from Bang's open mouth. He seemed surprised at the amount of noise, but was determined to answer every report. We listened awhile and then went in to breakfast. Soon after, we started to visit Jim-Tom's Uncle Henry, who lived in a town nine miles away, leaving Bang at home.

We got back about six o'clock, but no Bang could we see. Jim-Tom whistled and whistled until his eyes grew teary, and his mouth drew down so he could not make the

whistle come.

At last, out from under the door-steps crept

Bang—but not the gay, merry Bang we had left. His tail was tucked between his legs, and he crawled along as though he did not have enough spirit to stand up, and with a heartbroken air that was pitiful to see. We thought perhaps some one had been beating him, but he seemed unhurt. Of course, we all petted him, calling him "poor doggie," and fixed him a nice supper, but he would not eat anything.

After supper we all went out and sat on the the lawn, watching the sunset and waiting for the fireworks, while Bang passed from one to another to be petted. Suddenly, not far away boomed a cannon-cracker. Bang sat down and tried to howl, but all he could say was, "Wuff." Jim-Tom's papa called Bang to him,

and looked down his throat.

"I know what's the matter," he said, "this poor doggie has tried to howl an answer to every big cracker and gun fired to-day. No wonder his throat is sore! And then, when he found he couldn't do it, he grew ashamed of himself, and tried to hide. Didn't you, doggie?"

And Bang wagged: "Yes, sir!"-[Sunday-

school Times.

The Children in Church.

In the morn of the holy Sabbath I like in the church to see The dear little children clustered, And worshiping there with me. I am sure that the gentle pastor, Whose words are like summer dew Is cheered as he gazes over Those dear little heads in the pew.

Faces earnest and thoughtful, Innocent, grave and sweet-They look in the congregation Like lilies among the wheat; And I think that the tender Master, Whose mercies are ever new, Has a special benediction For those dear little heads in the pew.

When they hear, "The Lord is my shepherd," Or, "Suffer the babes to come," They are glad that the loving Father Has given the lambs a home-A place of their own, with his people; He cares for me and for you, But close in his arms he gathers Those dear little heads in the pew.

So I love, in the great assembly, On the Sabbath morn to see The dear little children clustered, And worshiping there with me For I know that our heavenly Father, Whose mercies are ever new, Has a special benediction For those little heads in the pew.

-Margaret Sangster.

"The army of Grant and the army of Lee are together. They are one in faith, in hope, in fraternity, in purpose, and in an invincible patriotism. In justice strong, in policy secure, and in devotion to the flag, all one."-[President McKinley.

Church Mews.

San Francisco First.—Three persons were welcomed into the church fellowship Sunday. Rev. C. T. Brown of Salt Lake preaches during the pastor's vacation.

Oakland Pilgrim.—This church had the pleasure on Wednesday night of last week of hearing Miss Denton speak concerning Japan. Sunday the pulpit was supplied by the Rev. F. N. Greeley; the pastor, Rev. R. C. Brooks preaching in the First church.

Soquel.—The religious work here is in every way encouraging. Five new members were received into the church at the last communion. The pastor, Rev. G. H. Wilbur, was received into the church by Rev. Wm. Tremayne; then Mr Wilbur, in turn, received the four members. Seven active members came into the C. E. Society in the evening. The pastor has just finished a series of five sermons on the "Ethics of Lile," which have been very helpful.

Oroville.-The Sunday evening the Rev. W. D. Kidd preached his farewell sermon the house was crowded. The M. E. church closed and pastor and people came to the Congregational church. On the following Monday evening a social farewell was given Mr. and Mrs. Kidd by the ladies of the church. The church auditorium was filled by members and friends, not only from Oroville, but also from Palermo and Wyandotte. An excellent musical program was rendered, at the close of which an orange was presented Mr. Kidd as a souvenir of the Citrus Belt and as a token of their love for him and for his family. He was enjoined, as a faithful husband, to share the orange equally with his wife. When opened it was found to contain both gold and silver. It was a pleasant surprise to the departing pastor and wife, showing as it did the regard for them in the church and community. Mr. Kidd leaves a loyal and devoted people, whose prayers go with him to his new field of labor.

Southern California.

Claremont.—A vesper communion service was held Sunday, June 24th. It was conducted by Rev. Henry W. Jones, assisted by Rev. Henry Kingman, pastor-elect, who is to begin work in August. Six persons were welcomed into the church fellowship, five on confession of faith.

Los Angeles Olivet.—Reports from the Sunday-school show an increase in all departments of work, with 300 enrolled. Olivet bids fair to be one of the best Sunday-schools in Los Angeles. A normal Bible class is a new feature, and a physical culture class, in connection with Mrs. Lamb's successful sewing-school, are new features.

Motes and Gersonals.

Rev. George Merrill occupied the Oroville pulpit Sunday.

The Redlands church will put in a fine pipe organ ere long.

Eleven of the seventeen graduates from Pomona College this year will take post-graduate work.

In 1800 the Bible was translated into sixtysix languages; last year into four hundred and fifty-one.

Dr. Wallace Nutting, a former pastor, will occupy the pulpit of Plymouth church, Seattle, July 15th.

The church at Loomis sent recently to the famine sufferers of India, through the Christian Herald, \$20.25.

Rev. B. F. Sargent of North Berkeley is spending his vacation at Boulder Creek in the Santa Cruz mountains.

The Rev. Jonathan Edwards of Spokane, Washington, preached at Suisun Sunday, June 24th and July 1st.

Revs. Alfred Bayley and E. B. Bradley left on Monday for Lake Tahoe, where they will spend their vacation.

The religious interest and spirit among the students at Pomona College was better this year than during any past year.

Prof. Nash will read a paper at the San Francisco meeting of the ministers next Monday on the subject, "Church Federation."

The Pacific is looking for a cordial response to its many requests for renewal of subscriptions sent out during the last two weeks.

Southern California people showed their interest in Pomona College by a larger attendance at the commencement exercises than ever before.

Rev. F. N. Greeley returned last week from San Diego, where he had been spending a few weeks with his son, Professor Greeley of the State Normal School.

The Chinese Mission Sunday-school of the First church of Oakland reports a steady growth. Attendance is about twice as large as it was four months ago.

Church news from California, Oregon and Washington being scarce this week the editor brings together all he can in these columns headed "Notes and Personals."

Dr. and Mrs. A. P. Peck returned from the East to Los Angeles last month, and not to Oakland, as was stated last week. They will be in Oakland after a few weeks.

The Rev. F. N. White, pastor of the Congregational church of Cheyenne, Wyoming, is to preach in the First church of Oakland for the next three Sundays.

The recent article in The Pacific by the Rev. Sidney L. Gulick was regarded as of so great interest that considerable of it was given in The Record, published by the First church of Oakland.

The Men's Club of Plymouth church, Seattle, had "Ladies' Night" recently. One hundred and sixty persons sat at the tables. Ex-United States Senator John B. Allen spoke on "Observations on Senatorial Life."

The San Diego Union stated recently that the ministrations of Dr. Brooks in the First church during the vacation of the pastor were greatly enjoyed, and that the presence and help of Rev. F. N. Greeley of Berkeley had been deeply appreciated.

The pastor of the Park church, Berkeley, will hardly recognize the interior of the church building when he returns from his vacation. It is to be enlarged and new pews and other furniture are to be put in. Electric lights will be added also.

Miss Mary F. Denton says that Mr. Galen M. Fisher has been very successful in Y. M. C. A. work in Japan. "He has been welcomed in government colleges all over Japan, where Christianity never before had been able to obtain a hearing, and as a result he has organized Associations in some of the most difficult places in the Empire."

The Daily Reveille of New Whatcom, Washington, mentions a very pleasant reception to Rev. A. B. Snider and family. Mr. Snider recently entered on the pastorate of the Congregational church at that place. Addresses welcoming him to his new field of labor were given by Judge Calvert, Revs. M. C. Cole, W. A. Mackey, S. S. Sulliger and J. A. Laurie, pastors of other churches.

"Thank the Lord for that!" said an Oakland physician, when in a case of diphtheria which he was treating there had come a decided change for the better, and the child was on the way toward recovery. "Thank the Lord and Dr. L.," said the mother. Yes, both are worthy of thanks—the loving Father in heaven and the good physician. They are co-workers in all cases of sickness. The physician heals you and the Lord heals you.

Good reports come from the work of Rev. B. F. Moody at San Andreas. The pastor has introduced "Christian Teachings," by Mutch, in his Bible class recently, and drilled the young people taking part in the Children's Day service, given June 25th, both for the songs and recitations. A largely attended service was the result, with a most excellent

contribution for the mission work among the children that of the C. S. S. and P. S.

Plymouth church, Seattle, uses "decision cards." Attention was called to them as follows in the Sunday bulletin recently: "If any are impressed with the truth preached to-day, and desire to lead a Christian life, depending on God's help, let them sign one of the Decision Cards to be found in the pew racks, and either place it on the plate during the offering, or put it in one of the pastor's boxes in the upper vestibules. Let all our people pray for God's blessing on the work."

Concerning the renovation of the First Congregational church of Oakland the Enquirer says: "When the workmen have finished the tinting and decorating, putting in new electrical lights, swinging doors, new carpets and furnishing, the pews with new hymnals, the church will be unsurpassed by any in the city for beauty of interior." Concerning the workmen it has been said that, though in the habit of smoking, they have refrained from it and that no one has heard a loud or profane word from them while the work has been going on. Electricity will take the place of gas for lighting the church. The new carpet was made in the East especially for the church. The Plymouth Hymnal will replace those heretofore used.

The Pacific is in receipt of the following note: "As the time approaches for our General Association, how would it do for you to devote a column of your paper to any suggestions from the brethren as to our next meeting? For years it has been customary to consider this on the Monday following the sessions, at the Ministers' Meeting, and frequently there have been changes recommended; but before another year has passed these have been forgotten. Suppose a more excellent way be tried, and pastors and non-pastors, ministers and laymen, be invited to give in few words what seems to them wise suggestions as to the annual feast in October?" We shall be pleased to give space to suggestions from the brethren. Let the letters be brief. No more than 150 words from any one person will be published. Here is an opportunity now for all who have anything to say for the good of the Association to say it.

A Golden Wedding Anniversary.

The golden wedding anniversary of the Rev. Dr. J. H. Warren and Mrs. Warren was celebrated in this city Wednesday evening of last week. Dr. and Mrs. Warren have been in California almost fifty years, coming here in October, 1850, and their lives have entered into much that is good and enduring on this Coast. They were united in marriage at Galesburg, Illinois, June 27, 1850. Accordingly, nearly their entire wedded life has been

spent in California. The years have brought many changes. Upon their arrival in San Francisco Mrs. Warren rode to what was to be their first home on a dray, along with their baggage. That sort of transportation has passed away, but the little cottage which they first occupied stands yet on Vallejo street, between Mason and Taylor, only a short distance from their present residence a frequent suggestion of the events and experiences of those early days. Being a graduate of Knox College and of Union Theological Seminary, Dr. Warren was ready for such work in the gospel ministry as might open up to him. The first Congregational church of this city was in need of a supply and he entered upon that work, remaining in it till April, 1851, when he went to Nevada City and organized there a Congregational church, continuing as its pastor for seven years. In June, 1858, he became editor of The Pacific, laboring thereon earnestly and ably for four years. After a pastorate of two years at San Mateo. he was appointed Home Missionary Superintendent, which place he occupied for twentyseven years, resigning in 1802 because of his advanced years. During his fifty years in California Dr. Warren has assisted in organizing and establishing 188 churches; and now, 81 years old and Mrs. Warren 73, the friends of those years all over the country have united in making especially pleasant for them their golden wedding anniversary. Letters and telegrams and gifts came in in profusion.

The Rev. Dr. Adams, pastor of the First church, of which Dr. and Mrs. Warren are members, being in Southern California, it fell to Mrs. Adams to lead in the remembrance

brought them. . Mrs. Adams said:

"Dr. and Mrs. Warren—Dear Friends: It is a great pleasure to be with you to-night and to join my congratulations, with others, on this the fiftieth anniversary of your wedding day. It is a long road you have traveled together; not many couples are privileged to walk side by side for so many years. We can realize something of the length of this journey when we look around and see many here tonight who are in the prime of life and who had not even entered upon life's drama when this nuptial knot was tied. As a faithful home missionary and wife, your pathway has not always been strewn with roses. Hardships and trials are meted out in full measure to all such ones, and I doubt not you had your share of such experiences. Yet, it was glad and loving service which you rendered, and it brought its own reward—that lasting joy, which keeps the heart young, though time may leave his impress on face and form. I bring to you to-night substantial evidence of the way in which your friends regard you; we wish it were more, but so far as it goes, it is genuine—every coin has the true ring. It is customary to send the

presents to the bride, so I put this purse of gold in the hand of the bride of fifty years, and trust that her generous nature will prompt her to divide liberally with the husband of her choice."

And then the bride and groom made fitting response to Mrs. Adams and those she represented.

One of our daily papers says: "In the large company the handsome, motherly face of the bride of fifty years ago was the most beautiful

feature of a charming scene.'

Of the letters received we quote from two. The Rev. Dr. John C. Holbrook of Stockton wrote: "Well do I remember my first acquaintance with Dr. Warren, then a young man and a clerk in his uncle's stone on my entrance on my first pastorate at Dubuque. And I recall with much pleasure the cordial welcome he, with other members of the church, extended to me and the loyal support afforded me. Since then I have watched with deepest interest his career in the life-work assigned him by the Master. And I have never ceased to be thankful that he has had a faithful co-worker in the wife of his youth."

Dr. Joseph B. Clark, Secretary of the Home Missionary Society, wrote from New York: "The Home Missionary Society has got ahead of you and Mrs. Warren only by one wedding. You are keeping the golden and she is entering the last year of the diamond jubiled. How happy we should be to see both of you next June in Boston, celebrating with us that happy occasion. Meanwhile, accept from all in this office, and from scores of others, who would join if they knew that I was now writing, our heartfelt congratulations over so many years of united love and service. I cannot give you the benedictions which Drs. Badger, Coe, Hall, Clapp and Storrs might extend, but I can give you the right hand of fellowship as a brother who has learned to admire and love the veteran Superintendent on the Pacific Coast and his genial companion."
The Rev. Dr. S. H. Willey, who was a fel-

The Rev. Dr. S. H. Willey, who was a fellow-student with Dr. Warren in Union Seminary, New York, was present at the anniversary. Mrs. W. H. Chamberlain was present, and made the interesting confession that as an eleven-year-old girl she was present in the church in which Dr. Warren preached the Sunday after his marriage, and that she spent more time looking at and admiring the beautiful bride of the young minister than in listening to the sermon. The sermon was good, but the sweet young bride was better.

Thankful are we that this good couple are permitted to live to see the superstructure all the while going up more beautiful and stately on the Christian foundations they have helped to lay in California. May their next golden wedding anniversary, in their centennial years, be doubly joyous is the wish of The Pacific.

Literature of the Day.

Book Notices.

"Thoughts For the Quiet Hour." This is an admirable selection, made by D. L. Moody and published by the F. H. Revell Co., Chicago, for 30 cents. It contains 128 pages and is handsomely bound.

"The Healing of the Nations." By J. R. Williamson, Traveling Secretary Student Volunteer Movement. We find in this volume of an hundred pages a strong argument for medical missions, and a large amount of interesting and valuable information thereon. It is to be heartly recommended. [Student Volunteer Movement for Foreign Missions, 3 West Twenty-ninth street, New York; 40 cents.]

"Addresses on Foreign Missions." By R. S. Storrs, D.D., LL.D. The addresses delivered by Dr. Storrs at the annual meetings of the American Board while he was President have been gathered and preserved in this volume. To them has been added the address given by him at the International Council in Boston. All are fine specimens of sacred eloquence. (American Board, Congregational House, Boston, \$1.00).

"Matthew, the Genesis of the New Testament." By Rev. Henry G. Weston, D.D., President of Crozer Theological Seminary. In the first part of the book the gospel according to Matthew is considered as to its purpose and character. Then follows an exposition which is most excellent and suggestive. Evidently the author has entered into the spirit of the gospel writer, and thus has been enabled to open it up understandingly. [F. H. Revell Co., Chicago; 75 cents.]

We are in receipt of a communication from the Committee of the recent Ecumenical Missionary Conference, stating that no advanced subscriptions for the Report will be received after July 15th. All who desire to secure the two volumes (handsomely bound in cloth) at the low rate of \$1.00 should remit at once to the Rev. Edwin M. Bliss, Chairman, 156 Fifth Avenue, New York. After July 15th the regular price for the books will be \$1.50, and they may be ordered through booksellers or the American Tract Society, New York.

"Christ Came Again." Eaton & Mains, 1900 (\$1.00). This work is by Rev. Dr. Urmy of this city. I have read it carefully and with great interest. Its contention is that the coming of Christ which the apostles looked for as close at hand, concerning which Christ himself said that that generation should not pass till it was fulfilled, and again, in the Apocalypse, "Behold, I come quickly," is, and for some eighteen hundred years has been,

a thing of the past; that consequently the millennium is past also, and that we are living in days when what we call death is for believers their resurrection; that, as Paul declares, unclothed of this tent-like body—frail, perishable, never designed to be permanent-we are at once clothed upon with the spiritual body, the "house not made with hands, eternal in the heavens." I find myself in hearty agreement with most of Dr. Urmy's interpretations of Scripture and most of his conclusions built thereupon. The volume is the evident result of close and protracted study, of wide reading, and of an earnest desire to find the exact and the full truth. It is marked by frankness, earnestness and absolute confidence in the soundness of its conclusions. We can not share this confidence respecting all of them. Interest is sustained until we approach the conclusion of the argument, by a keen curiosity to know in what event in or about the close of the first century he finds this coming of the Son of Man. One is disappointed that he does not find it at all, but supposes it to have taken place in a certain period left, singularly, without record in the history of the early church. We prefer to recognize several comings of our Lord, with what Lord Bacon called "a springing and perennial fulfillment" of prophecy in them—a coming pre-eminently at the Pentecost, in the effusion of the Holy Spirit and the beginning of his dispensation; a coming in the destruction of Jerusalem and the final conclusion, thereupon, of the former dispensation: a coming to each believing soul at its resurrection from earth to the abiding places prepared for it in the Father's House; a coming, yet again, in marvelous triumphs of redeeming grace, of which the first Pentecost was but the earnest and pledge. W. C. P.

Magazines.

The July number of the Missionary Review contains excellent articles by Dr. Maltbie B. Babcock of New York, Rev. J. Hudson Taylor of China, Bishop Penick, formerly of Africa, the late Rev. F. L. Chapell, formerly of Boston, and others. Some of the most interesting articles are "The Story of Eromanga" (New Hebrides Islands), "The Transformations Among the Indians of Caledonia," by Bishop Ridley. "Mission Work in South Africa," by Rev. Walter Searle, and "The Failure of Islam." The whole number is fascinating, reliable, and up-to-date in every department, and of interest to thinking men and women of every station, nation and denomination. Published monthly by Funk and Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

The official year-book of the Church of England shows that the total voluntary offerings of that church is for the last year \$37,500,000.

GLEANINGS.

Secrets are seldom kept.

Tongues leave more scars than

Let every man be what he would ave others to be.

Some ministers have very liberal leas when it comes to the length f the sermons they preach.

We like to find fault ourselves: ut we are never attracted to anther man who finds fault .- [Fa-

You can be sure of this: if you re doing all you can to make a hild better you are doing somehing that pleases God.

If I can put some touches of a osy sunset into the life of any man or woman, then I feel that I have valked with God.--[George Mac-

A friend; one human soul whom ve can trust always; who knows he best and worst of us, and who oves us in spite of our faults.— Kingsley.

He that ruleth his spirit must be riceroy and not king in the city of of Mansoul—the vicerov wailing himself of the divine auhority in order to fulfill the divine commandment, which is love.-Pearse.

To think we are able is almost to pe so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.-Smiles.

Every stroke of sorrow that issues into light and joy is God putting into your hand the key of that sorrow to unlock it for all the poor souls whom you may see approaching it through all your fu-ture life. It is a noble thing to take that key and use it.—[Phillips Brooks.

It is also a present command. Now is the day of the Lord. This is the time of salvation. Millions are perishing for the Bread of Life. The present home and foreign needs are pressing. Voices are calling for aid, and God is bidding Voices are us go and help our needy brethren. The command includes all Christians. No one is excused. "Go" or "send" is the only way to satis- reproach on the

fy the divine claims upon the church to-day.

In a recent sermon preached in Boston Lyman Abbott made use of these forceful words: "A Christian is Christ's man, and no man is THE Christ's man who does not recognize Christ, in some sense, as both Lord and Savior; who does not look upon him as the Lord whom he wishes to follow, who does not look upon him as the Savior by whose help he will be able to follow to the end."

As life draws toward its close God dulls our eyes and ears and all our senses, that, being thus shut out from the outer world, our minds may be the more retire from the world, withdraw into their own sanctuary, and there be occupied with him. Be this method of his providence a guide to us! Keep the rein over your own minds control them; master them; check them, for the very sake of keeping them in check; so shall you the better have them in your power, in our prayers, too .- [Dr. Pusey.

EXPERIENCE.

To do the same thing over and over again for forty years without heart or improvement may indeed be called experience; but it is a profitless one. Some people who are proudest of boasting of their experience have the least reason to be proud of it. To have spent ten or twenty years in the same pursuit does not, of itself, entitle a man to respect and honor; but to have spent as many months in steadfast progress, to have brought to bear upon his employment all his past training, to have put into it fresh thought and renewed vigor, to have made experiments, studied methods, and planned improvements-that is an experiment we can justly esteem.

GOOD WORDS.

They are so easy to give, yet how many hunger and thirst in vain for them! We peck at this little fault, that little mistake, in our friend, letting the many virtues pass without recognition. Be not sparing in the cordial of kind and encourage virtues. Feed not failings with censure and

SNAPS!!

Methodist Book Concern

IS CLOSING OUT

The Large Stock of

Standard. Miscellaneous. Juvenile and Reference Books

At Cost for Cash.

Any of our Sunday-schools in a position to buy books now should take advantage of this opportunity.

Go Early for First Choice.

Remember the Discount from Publishers' prices will be

or more

Many will be sold at less than cost. FOR INSTANCE:

The People's Cyclopedia of Universal Knowledge.

4 large volumes. List price, \$24; our special price now, \$8.50. Old editions, according to condition, upward from

Bryant's History of the United States. 4 large volumes; steel engravings; list, \$24; our price, \$8.

Schaff Herzogg Cyclopedia of Religious Knowledge.

3 large volumes. Library leather edition, \$22; now, \$7.75.

Standard Secular Books of various publishers. Regular copyright books, at 1/3 off. 40 per cent on quantity.

Specials at half price.

A very large list of titles of 75c. 12mo. books at 40c.; many at 30c. and 25c. 35c. 16mo. books at 20c. (desirable titles); many at 15c. and 121/2c.

(Express extra.)

They must be seen to be appreciated. -

J. D. HAMMOND.

ADDRESS:

MARKET STREET Near Sixth

Telephone, FOLSOM 646.

Household.

There are two things in caring for infants which must be judiciously attended to-comfort and diet. There are many deaths caused by overloading the stomach. An infant's stomach is very small-not larger than an ordinary hen's eggand consequently is easily overburdened. As a rule, no new-born child should be fed anything save its mother's milk. Cow's milk is not woman's milk. Cow's milk alone is not sufficient for baby; yet there are mothers who use it as a baby's food without hesitation as to its fitness as an exclusive diet. "After milk is sterilized, and has an admixture of cereals, it is fit for food," says a prominent physician.

Nursing bottles must be kept clean and free from germs. One bottle is not enough; several are needed. They should be emptied and washed frequently in a little soda water. The tube should never be used in the nursing bottle, but the pure rubber nipple that slips over the neck of the bottle. That is much safer, as it is easy to keep free from germs. A baby should be fed at regular intervals. For the first three months, once in every two hours is, as a rule, often enough. How often we hear parents say, "Fed babies all they want, and as often as they want." Others think whenever a baby cries it is hungry; this is another mistake. The main object in feeding is to give baby just enough nourishing food for it to digest properly; and the stomach as surely needs the necessary amount of rest inorder to perform its duty in aiding diges-

As I am personally acquainted with a lady whose baby was trou-

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Prop's., Toledo, O.

R. J. CHENEY & CO., Prop's., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

For Girls

Miss A. M. Roberson, 198 S. Fitzhugh Street, Rochester, N. Y., tells how Dr. Williams' Pink Pills saved her life.

"Three years ago I was in a pitiable condition; I had just reached that critical stage in a girl's life when she merges from girlhood into womanhood. I had grown too fast and the rapid growth had sapped my strength.

Consequently, when the change which is incident to this time of life took place, my system was unequal to it and I broke down completely. I was scarcely able to drag myself from one chair to another. My face was white as a sheet, and I looked as though I had not a drop of blood in my body. I became so nervous that at times I was hysterical. One day a my body. I became so nervous that at times I was hysterical. One day a friend told me about Dr. Williams' Pink Pills for Pale People, and induced me to try them. I did so, and improved rapidly. I gained in weight, grew strong, my cheeks took on a healthy color, and I looked and felt like a different girl. In fact, I was made well enough in three months to be able to accept a position and start to work. I cannot praise Dr. Williams' Pink Pills for Pale People too highly, as they have made of me a strong and healthy right? and healthy girl." A. M. Roberson.

Subscribed and sworn to before me this 6th day of July, 1899. FRANK DOEHLER, Notary Public.

For the common complaints of women Dr. Williams' Pink Pills are unrivalled.

Dr.Williams' Pink Pills Pale People

At all druggists or direct from Dr. Williams Medicine Co., Schenectady, N.Y., postpaid on receipt of price, 50c, per box; six boxes, \$2.50.

three years and two months old-

bled with a very bad case of indi- the night. The greatest care was gestion, I feel safe in urging obedi-ence to these particular rules by other mothers. This baby—now

Many times it has cried for more when more would have caused has just commenced to walk. Its death. I have often heard the re-only trouble was indigestion. For mark made that that baby was the first few months it was undoubt- starved. But the mother and phyedly overfed; then, as the family sician knew best. Had the mother physician supposed that the moth- fed her darling all it apparently er's milk did not agree with it, oth- wanted, it would have suffered in er milk was given, after all kinds tensely. Hundreds of dollars were of food had been tried. None proved entirely satisfactory. For two and one-half years baby seldom slept through the night; as a rule, the parents were obliged to be up with it, either all or a part of gard to diet is still a necessity, d will be for a long time.

y, a lady told me of a babe a day diet.—[Housekeeper. I that cried and its grandma id, "It has the colic." So she ve it a little whisky. The lady d that she told grandma, "Never

ummer Boarding

Pleasant Rooms and First-Class HOME COOKING

ee Access to the Fam-s Pebble Beach; also oss Beaches. .

Salt Water Bathing, Pleasant Woods and Streams, Hunting, Fishing, Elc.

Terms Reasonable

MRS. C. F. WILSON ESCADERO. San Mateo Co., Cal

The American Tailor

O Bush Street Above Montgomery

15 per cent to clergymen

Dr. C. Deichmiller

DENTIST

Fifth Floor ooms 3, 4 & 5 el. Black 2066 Y. M. C. A. Building Cor. Mason and Ellis San Francisco, Cal.

Life of D. L. Moody

Some of our agents are making \$5 \$10 a day. Send for outfit at nice to R. R. Patterson, 429 Montomery St., San Francisco, Publish-rs' Agent for the only authorized ife of D. L. Moody, by his son.

CHURCH ~ SCHOOL ~ FIRE = ALARM
PACIFIC MERCANTILE CO.º SOLE AGENTS 708 MARKET ST. SAN FRANCISCO. CAL

about as large as children one would I give that baby whisky." d one-half years old, "fat as a The grandmother replied, "It will le pig," yet indigestion has not never know it when it gets to be a tirely been overcome. Care in man." The father loves liquor; why, then, give it to his child, at the very first breath! Not once in Let me warn mothers not to a thousand times is medicine neederload baby's stomach, and to ed for a very young baby. The old drugs of any sort. Yester-main things are proper care and

CHISEL AWAY, AND TRUST THE MASTER.

A gentleman who was walking near an unoccupied building one day saw a stone-cutter chiseling patiently at a block of stone in front of him. The gentleman went up to

"Still chiseling?" he remarked, pleasantly.

"Yes, still chiseling," replied the workman, going on with his work.

"In what part of the building does this stone belong?" asked the gentleman.

"I don't know," replied the stone-cutter: "I haven't seen the

Then he went on chiseling, chiseling, chiseling. Now, that is what we should do. We have not seen the great plans of the Master Architect, but we each of us has his work to do, and we should chisel away until it is done.-[S. M. Haines.

VICTORY.

Jacob's real victory was not, as many seem to think, in his struggie with the Divine wrestler, but in his submission after his surrender. We often hear it said that we should wrestle with God in prayer, as though God needed to be argued with and overcome. We do not need to struggle with him. We do need to surrender to him. When we have done that, we shall have gained our greatest victory. When Jacob ceased contending and began to cling to God, saying, "Bless me," he had undergone a complete spiritual revolution. Then it was proper for the angel to say, "Thy name shall be no more Jacob, but Israel; for as a prince hast thou prevailed.'

Two things done by halves never make a whole one.



CHAS. H. JACOB & CO. Funeral Directors & Embalmers

318 Mason Street Bet. Geary and O'Farrell Telephone. Main 5213 San Francisco

MURRAY M. HARRIS

Church, Chapel and Parlor Pipe Organs 657, 659 San Fernando St. LOS ANGELES, Cal.

Factory larger and employs more men han all other organ factories combined west of St. Louis. Catalogue free.

THE HEIGHT OF PATRIOTISM.

Jesus made sacrifice a test of faithful discipleship. Those who would "follow him" must also be willing to "leave all" that they hold dear. What such self-denial may mean is well shown by this anecdote of a French soldier who loved his country above all:

In the Franco-Prussian War a French gunner was commanded by his colonel to fire on a small house which was believed to be a nest of

Prussians.

"Try it with shell, my man," said

the officer.

With pale face Pierre obeyed. He sighted his piece deliberately and accurately, then fired it.

"Well hit, my man, well hit," said the officer, as he looked through his glass. "That cottage could not have been very solid. It's completely smashed."

Turning round, he noticed a tear stealing down the gunner's cheek. "Why, what's the matter?" he exclaimed, roughly.

"Pardon me, colonel," was the answer, "it was my own little house—everything I had in the world."

"When a boy I began to read earnestly, but at the foot of every page I stopped and obliged myself to give an account of what I had just read. At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from the beginning to the end.

—[Macauly.

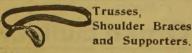
If you Lack Energy

Take Horsford's Acid Phosphate,

It vitalizes the nerves, helps digestion, and relieves fatigue so common in mid-summer.

C. HOULT & CO.

MANUFACTURERS OF



507 Kearny, near California Street, SAN FRANCISCO.

All kinds of instruments for Club Feet, Knock Knees, Bow Legs, Weak Ankles, and all sorts of Spine Apparatus.

Etastic Stockings for Cure of Enlarged Veins of the Leg LADY ATTENDANTS FOR LADIES.

HOTEL.

OPEN ALL NIGHT.

F. L. TURPIN, Proprietor.

Telephone MAIN 15.

ROYAL HOUSE

~ 126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Let

DAY, WEEK, or MONTI

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new at furnished complete with spring beds and hair mattresses. First-clas reading room and ladi parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; pmonth, \$8 to \$30.

LADIES' PARLOR.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the de

HOTEL RAMONA

Adjoining Y. M. C. A. Building

130 Ellie Street. - San Francisco

-EUROPEAN PLAN-

First-class in every respect, Sanitary Plumbing, Hot and Cold Water in Rooms, Electric Lights and Bells.

CARS TO ALL PARTS OF THE CITY PASS THE DOOR 50c. to \$1.50 per day. Weekly and Monthly Rates Made

MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific,

Samuel Foster Morris Marcus Arthur J. Foster Fred H. Hersey Lyman D. Foster

S. FOSTER & CO.

Wholesale Grocers

Established in 1866.

Exporters of California products, Sole agents Top-o'-Can Butter. Proprietors Diamond Y.A. Cheese.

26 and 28 California St.,

SAN FRANCISCO.

FRED WILSON, MERCHANT TAILOR.

Fifteen per cent discount

to Clergymen.

610 MONTGOMERY STREET;

N. E. Cor. Merchant St.

SAN FRANCISCO, - - CAL

Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end.—[Bishop Hall.

If you wish to rent a house in Oakland, either furnished or unfurnished, or to purchase property improved or unimproved, business or residence, or if you desire to make loans on business property at 6½ per cent, or residence at 7½ to 8½ per cent, communicate with

W. E. BARNARD & SON

YOU DON'T KNOW unless you have tri us, whether we can not render you valuable services. We do to hundreds of business and professional men have served them for years. A month's trial der will show whether we can serve you. Bett send it TO-DAY.

ALLEN'S PRESS CLIPPINGS BUREAU
Montgomery St., San Francis

THE DINNER PAIL

is a little eight-page monthly, publis ed by "Silent Workers," an incorprated company of Friends, in the intest of helpful educational work that are doing for the world. Character building is their aim, "Oters" is their motto. Annu subscription 25 cents; stamps will d Can you spare this much for "others or send postal for sample copy. A dress "Silent Workers," 934-936 Harison St., San Francisco, Cal., U.S... "The DINNER PAIL will be whatever friends make it," writes an interested Friend.

G. W. Keeler H. E. Snook G. P. Prech

The state of the s

Golden Gate Undertaking C

2425-2429 Mission Street Telephone Mission 102

C. H. Ashley H. S. McCurdy Assistants